

THE Spirit of Missions

Vol. LXXXVI

OCTOBER, 1921

No. 10

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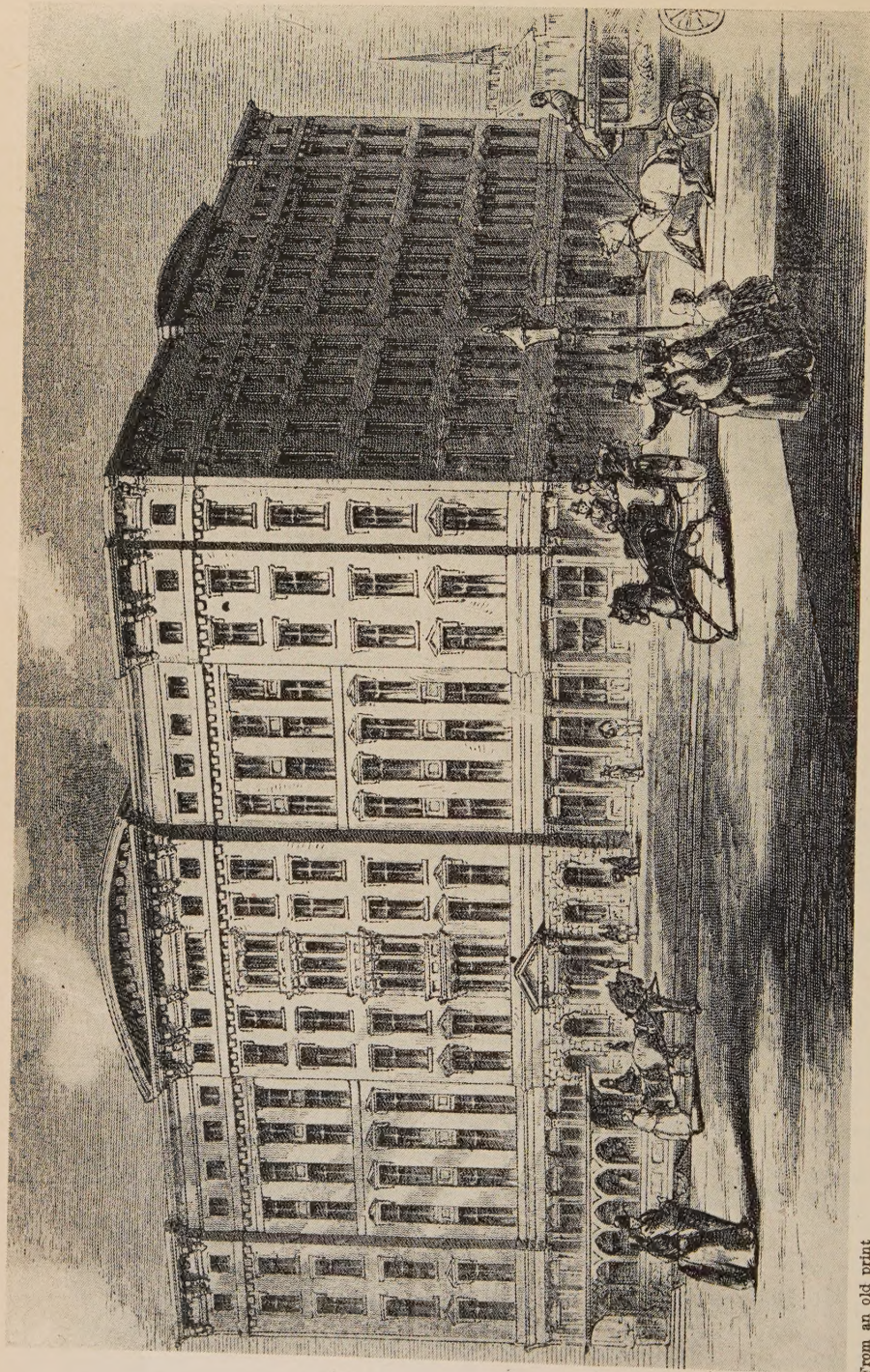
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From an old print

THE BIBLE HOUSE, FOURTH AVENUE AND ASTOR PLACE, NEW YORK CITY
Fifty years ago the offices of the Foreign and Domestic Committees and the Woman's Auxiliary were on the second floor of the Bible House on the northwest corner (Fourth Avenue and Ninth Street) We are indebted to the American Bible Society for the use of this picture

The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXVI

October, 1921

No. 10

THE SEMI-CENTENNIAL OF THE WOMAN'S AUXILIARY

1 871-1921, we celebrate fifty years of Woman's Work for Missions. No, not that either, for Woman's Work for Missions is not limited by fifties or hundreds of even Jubilee years. It is perennial.

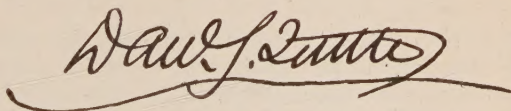
No, not Woman's Work for Missions do we try to compass in our commemoration, but the organized life of the Woman's Auxiliary for fifty years.

The Woman's Auxiliary was hatched out in Philadelphia (and that city is a very home place of missionary love and zeal) in the General Convention of 1871, though quite a bit of incubation had preceded.

Its infancy as an Auxiliary went side by side with my infancy as a Bishop. The great Missionary House of Welsh fostered us both. We both give fervent thanks to God today. Missionary love and zeal and hope and faith and work have greatly expanded and prospered.

Like a Mighty Army
Moves the Church of God.

Affectionately,



Presiding Bishop.

WE bow our heads in reverent recognition of God's mysterious but unfailing Providence when we read the record of the fifty years' service of the Woman's Auxiliary to the Board of Missions.

A little one has indeed become a thousand and the faith and courage of a very few have leavened the whole Church.

It is not merely that large and undreamed gifts have been made to the cause of missions, amounting to millions of dollars, and that the Triennial Offering has come to be the great and inspiring service of the General Convention; but the whole Church has felt and responded to the impulse of devotion and sacrifice, which the women of the Church have given.

The Semi-Centennial of The Woman's Auxiliary

The Woman's Auxiliary has put the emphasis upon prayer and worship. It has made the spiritual values of life the first consideration. It has taught us to realize that faithfully to seek the Kingdom of God and His righteousness is to have all other things added unto us; and we may humbly and gratefully look back upon the fifty years of this splendid service and say: What hath God wrought.

Heard A. Gaylor

President of the Council.

THE Church in America has set for itself a grateful task in marking with special thanksgiving the fiftieth year of the life of the Woman's Auxiliary to the Board of Missions.

There would be abundant ground for this if only on account of the gifts which can be counted or the works which can be measured, for these have been indeed notable.

The greatest service of the Auxiliary, however, has been in the unexpected benefits that have come to the Church through its ministrations.

The Church is almost ready to think of itself as a unit—parochialism is discredited. The Blessed Sacrament is valued. Men offer intelligent intercessions. A reasonable organization for work has been set up. The loyalty of the Church can be appealed to with confidence—we have done with “appeals” for that which is the measure of the Christian man's fidelity. These and much besides we have cause to thank God for. And the public opinion which has made these things possible is due largely to the fidelity of that Auxiliary which through the years has persistently kept before the Church the expressed will of the Church's Head.

A. S. Lind

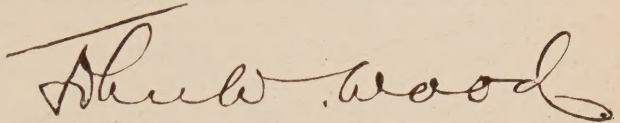
FOR twenty-two years it has been my privilege as an officer of the Board of Missions to be closely related to the work of the Woman's Auxiliary. The passing years have deepened my admiration of the fine spirit of service displayed by its members. Their steadiness in times of anxiety; their readiness to carry on no matter how great the difficulties; their determination to win out in spite of obstacles have meant more than the Auxiliary will ever know, not only to the members and officers of the Board but to the whole body of the Church.

In every mission field are evidences of the love and loyalty of the Woman's Auxiliary. Lives have been given freely. Scores of enterprises that no other agency had the courage to inaugurate have been launched, nurtured and brought to success. The little church at Anvik, Alaska, erected with one-half of the first United Offering of 1889, still standing, though battered by Arctic storms and undermined by age, typifies the great service of the Auxiliary in making special gifts for churches and schools, hospitals and homes. Without that help many buildings with which our missions are now equipped would never have been erected.

The Progress of the Kingdom

A half century of determined, discriminating, joyous service! Thank God for it.

Taking courage and power from its past what shall the Woman's Auxiliary not do with God's blessing in the days to come? New tasks and harder life ahead. But you will not flinch. Many of God's family still do not know the way home. You will help to show them the road. Vacant places at the front must be filled. You will find the recruits and will sustain them by sympathy, prayer and gifts. Tomorrow comes with its royal invitation to another half century of determined, discriminating, joyous service. Thank God for it.



*Executive Secretary,
Department of Missions and Church Extension.*

THE PROGRESS OF THE KINGDOM

THE Woman's Auxiliary is fifty years old on the sixteenth of this month. It is obviously impossible to gather between the covers of an issue of **THE SPIRIT OF MISSIONS** a thousandth part of the history of this organization, nor

Fifty Years to record the progress, the work, the gifts of the past, the activities of the present, the plans and hopes for the future. Neither
Young! is it possible to publish more than a tiny fraction of the total number of messages and greetings, for *every* member of the

Auxiliary has a message in her heart, and *every* man, woman and child who has known the Auxiliary from without, has watched its work or has received its loving consideration and patient, unflinching care, has a greeting. We count it a great privilege to devote this issue of **THE SPIRIT OF MISSIONS** to the Woman's Auxiliary and to give, as representative of them all, words from a few at home and abroad. Many thousand extra copies of this United Thank Offering Number have been ordered by branches or individual members of the Auxiliary, and we would suggest that as you sell or distribute copies to those less familiar with the work you explain in some detail the fact that the missionaries supported by the United Thank Offering are at work in many countries and among people of many races and tongues, and that it is all made possible by God's blessing upon the comparatively small individual effort of a great many. Explain also that this is but one of the Auxiliary's activities.

Fifty years old! Think of the effort it has been your privilege as a member to make. Multiply this many thousand times and imagine something of the length of the record in the book where such records are kept! Many people and many tongues join in a common endeavor dedicated to the glory of God and the service of mankind. As we observe the life, the vigor, the plans, the hopes, the spirit of service of the Auxiliary as it reaches its Jubilee, our single comment is that the Auxiliary is fifty years young!

May God bless the individual member of the parish branch, for, in the final analysis it is she who has made and who will make the record in which we all take a just pride.

May God bless the effort of the future as He has sanctified and used that of the past!

The Progress of the Kingdom

THE one hundredth anniversary of the Domestic and Foreign Missionary Society follows close upon the jubilee anniversary of the Woman's Auxiliary, and the November issue of *THE SPIRIT OF MISSIONS* will be a Centennial Number. From all parts of this country—and where there has been time from other parts of the world—come messages of inquiry and descriptions of parish plans which ensure a Church-wide celebration of the Centennial. Naturally the thought uppermost in our minds is that the privilege of service in the past is the stepping-stone to better and more widespread service in the future. With our prayer for God's blessing on the past must go our earnest plea for guidance in the days to come. Take the order in which the articles we have been able to crowd into this month's issue come—Africa, the Philippines, the Southern Mountains, Honolulu, Alaska, Japan, the West, Panama, Church Work among the Negroes, China—what a wide and varied field of service and yet it by no means includes all. We repeat that naturally the thought uppermost in our minds is that the privilege of service in the past is but the stepping-stone to better and more widespread endeavor in the future. God has blessed the past. God will bless the future. He accomplishes both because He has sanctified the present.

THE frontispiece gives a copy of an interesting old sketch of the Bible House, Astor Place, New York City, where the Woman's Auxiliary had its first office. Built in 1852, it attracted a great deal of attention because of its size and appointments. *Gleason's Pictorial* in 1855 described it as a "noble pile of buildings in the upper part of New York City."

The Bible House The Foreign Committee moved to the Bible House in 1853. The Domestic Committee followed in 1854. They were both there to welcome the Woman's Auxiliary in 1872. It was from this building that the Domestic and Foreign Missionary Society moved its offices up Fourth Avenue to the Church Missions House, January 1, 1894.

JULIA C. EMERY

HOW can anyone say in few words, or in many, all the Auxiliary and every individual in it owes to Miss Emery?

Others will speak of her work, but one who served under her guidance for forty years and has had the privilege of her friendship would like to speak of her influence.

Absolutely faithful, untiring, forbearing, sympathetic and loyal, she has exerted such an influence as mere ability (she certainly has that) or efficiency—she does not lack that—or forcefulness, could never attain. A wise and patient and loving woman, making the best of other people's mistakes, encouraging endeavors of even the feeblest. She has set an example difficult for most of us to follow.

She has won the affection and confidence of her co-workers. If only those who follow her will show the same self-forgetful spirit of devotion and loyalty (and in no other way can it be obtained) the Auxiliary will become a greater power and be abundantly blessed in its work.

A. R. LORING.



One Hundred Years



CENTENNIAL

Domestic and Foreign Missionary Society
1821-1921

ONE HUNDRED YEARS!



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ONE HUNDRED YEARS!

In this century, in spite of our weakness, what great things God has permitted us to do in His Name!

The third objective suggested by the committee of arrangements for the Centennial of the Domestic and Foreign Missionary Society—after the securing of one hundred missionaries and the enrollment of the first one hundred thousand proportionate givers by Easter, 1922—is to complete the enrollment of the first one hundred thousand intercessors by the same date.

ONE HUNDRED YEARS!



What Hath God Wrought





SANCTUARY OF MISSIONS

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE WOMAN'S AUXILIARY

ALMIGHTY GOD, our Heavenly Father, bless, we pray Thee, our work for the extension of Thy Kingdom, and make us so thankful for the precious gift to us of Thy beloved Son, that we may pray fervently, labour diligently and give liberally to make Him known to all nations as their God and Saviour. We ask this for His dear sake. *Amen.*

THE UNITED THANK OFFERING

Lord, our Heavenly Father, we pray Thee to send forth more labourers into Thy harvest, and to grant them Thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as Thou has given to them. Accept from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of Thy Kingdom, through Jesus Christ our Lord. *Amen.*

CENTENNIAL PRAYER

O God, Heavenly Father, Who would have all men to be saved and come to the knowledge of the Truth; We give Thee thanks and praise for the service Thy Church has rendered to mankind, and especially for the missionary progress of the past one hundred years.

Glorious are Thou, O Lord God, and wonderful is the grace and virtue which Thou has manifested in the lives of Thy Saints, who have carried the Gospel to the people of all lands. Grant us, we pray Thee, such a measure of their faith and power that we may serve Thee acceptably in our generation, and that, in Thy good time, all nations may be saved and the earth may be full of the knowledge of the Lord, as the waters cover the sea; Through Jesus Christ, our Lord, to Whom and the Holy Ghost, be all honor and glory, world without end. *Amen.*

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A FEW MESSAGES

The following brief messages from women representing widely-separated parts of the country have been sent at our request. They are illustrative of the message which every member of the Auxiliary would wish to share with all.

IN 1894 Doctor J. W. Chapman and his bride, Doctor Mary Glenton, and Deaconess Bertha Sabine visited Minnesota on their way to Alaska. From that visit dates the interest of Minnesota women in missions.

The Triennial was held in Minnesota in 1895 when Bishop Rowe was elected first bishop of Alaska.

Later Miss Lizzie Woods, that sweet-faced, dainty, college-bred, heroic woman, made us a visit. Her story of how single-handed she stamped out diphtheria in a far-away station fired our Juniors with enthusiasm. A box of personal gifts, one for each Sunday in the year, was sent her.

Twin sisters, the Misses Holmes, trained nurses, daughters of a much-loved Minnesota rector, went as missionaries to Alaska.

Our interest in Alaska aroused interest in other less picturesque fields.

Those of us who have reached the eventide of life love to think of those working in far-away, lonely places, but we remember also the sacrifices, discouragements and unflinching devotion of our Junior leaders, whose work at home seems to us just as important and exacting as that done in the mission field.

As we name them over, daily we pray, God bless each one, at home and in the mission field!

CORNELIA BAXTER,
*Former President Woman's Auxiliary,
Diocese of Minnesota.*

FIFTY years ago a little band of women was solemnly commissioned by the Board of Missions to form a "second line of defense" for the noble army of men and women fighting in Christ's Name against the powers of ignorance, disease and sin in the mission field.

Fifty years of faithful service under this commission lie behind the Woman's Auxiliary, now grown in numbers and influence into a mighty force for righteousness, and for this honorable record we give God the glory, looking forward to the future with unflinching trust in His continued guidance and blessing.

JESSIE PEABODY BUTLER,
Chairman Executive Board, Woman's Auxiliary.

IN this time of transition in Church organization, as we look back with thankfulness for the great privilege of a service of fifty years, let us also look forward with courage and devotion to yet greater service, holding fast to the traditions of the past and the ideal of helpfulness that gives us our name of Auxiliary.

Since the organization of the Auxiliary in California, forty-one years ago, it has been one of the greatest forces for the development of women's work in our diocese.

LYDIA PAIGE MONTEAGLE,
*Provincial President of the Woman's Auxiliary,
Province of the Pacific.*

A Few Messages

MARYLAND sends cordial greetings and deepest gratitude for all the years since, in Emmanuel Church, Baltimore, was launched our unique, simple and effectual organization.

Elastic in its far reach over all the isolated "Female Mission Bands" throughout the land such as Maryland had in a Female Auxiliary in Christ Church, Calvert County, 1821, firm under the guidance of bishops and parish priests, with unfaltering loyalty to its parent stem—the Board of Missions—and the three women whose work we honor today, we look back upon our half century rejoicing that we have been counted worthy so to serve.

And so we present our record—for the past, loving accomplishment, with our healthy, normal life of the present, with faith supreme that in the future He Who hath led us so far will continue His care to the further expansion of our work in Church, and State, Nation and world.

AIMÉE L. SIOUSSAT,
*President Woman's Auxiliary,
Diocese of Maryland.*

I can think of no more uplifting force than the Woman's Auxiliary. It has not only fulfilled its aim as a handmaid to the Church's missionary work, but every member's outlook on life has been broadened. Its reflex power has been even greater, for it has never failed to deepen her own spiritual life if she has put her heart into her service.

It has been one of the privileges of my life, and every officer will say as I can, that the Auxiliary has done more for me than I have ever done for it.

MARY W. TRIPLETT,
*Former Secretary Woman's Auxiliary,
Diocese of Missouri.*

A MEMBER of the Woman's Auxiliary for over forty years recalls on this fiftieth anniversary those conspicuous in its origin and development, few of whom are living, but whose works do follow them.

The Emery sisters, responsible for its origin and method; Miss Jay, Miss Schaefer, Mrs. Scrymser, Mrs. William Bayard Cutting, pioneer in the foreign work; Mrs. John Jacob Astor, Mrs. George Cabot Ward, Mrs. Seth Low, in the Indian; Mrs. Delafield, Mrs. Cleveland, Mrs. O'Connor, Mrs. Benjamin Strong, in the colored work; Mrs. Perkins, Mrs. E. Walpole Warren, Mrs. George Zabriskie, friends of all missionaries; Miss M. A. Tomes, actively engaged in Auxiliary work fifty years; Mrs. R. H. Soule, originator of the United Offering, and representing it in New York for some years, and our beloved president—Miss Delafield; Miss Angelica Church and Miss Grace Lindley, leaders in Junior work.

The initials, "S. P. G.", of the Society which brought the Church to New York, stand also for the dynamic force of this Auxiliary: Study, Pray, Give—the natural sequence for success.

MARY E. WATSON,
*Honorary President Woman's Auxiliary,
Diocese of New York.*

AUXILIARY CHARACTERISTICS

By Julia C. Emery

THE editor of THE SPIRIT OF MISSIONS has asked me to review the "great epochs" or "great steps" or "great events" which have marked the fifty years of the Woman's Auxiliary, but as I have been looking back over those fifty years it seems to me that they have been, rather, fifty years of quiet growth.

They had one great advantage in their beginning. The women of the Church did not have to go to Her representative body, urging a claim and begging for recognition; instead, that representative body came to the women of the Church, asking their help, giving them an assured position and the right to share in the responsibilities and activities of the Church's mission—privileges ever since continued to the Auxiliary by a long succession of the Society's officers.

Again, in its beginning the Woman's Auxiliary was greatly blessed in that example of a generous yielding when societies that antedated the new one modified their methods in order that they might be included within its bounds.

And it was early greatly favored by the welcome given by the bishops of the Church into diocese after diocese, and by their careful choice of fit persons to be the Auxiliary's diocesan leaders, assuming local responsibilities and meeting local conditions with fortitude.

There can be no one so qualified as a secretary long at headquarters to tell the great, the inestimable share in the life of the Woman's Auxiliary which these officers have had. Chosen by their bishops because of their Christian character and their known love for the Church, the influence which they have brought to their task has been varied as well as great.



MARY A. E. TWING
First Secretary of the Woman's Auxiliary

The clear-cut executive ability of one, the superabounding zeal and glowing, possessive love of another, the spiritual power overcoming natural hesitancy and reserve in a third, the feeling of true Christian fellowship in all, which have carried these women from parish to parish in their respective dioceses, prepared for any reception, and rejoicing in the support of the parochial clergy as they organized in all varieties of parishes and missions:

The call of like to like, which made them the friends and helpers of missionaries, which brought hundreds together annually in the different dioceses, triennially from throughout the Church:

Auxiliary Characteristics

The spirit of adventure enjoyed in these journeys by fastest express or slowest freight, by stage or wagon, or by boat, on horse, by sedan chair, or jinricksha, or by wheelbarrow or on foot:

The free and full hospitality which opened parishes and homes to multitudes of missionaries and fellow workers:

The industry, business skill and sense of responsibility and trust evidenced by unnumbered secretaries and treasurers:

The response of understanding sympathy, of enthusiasm and of duty shown in numberless specials in the United Offering and in increased gifts towards the Society's appropriations:

The clear-sighted vision and loving hearts that enlisted the children of the Church:

The recognition of the need of missionary knowledge and education displayed in study classes, in missionary publications, in a co-operation with the efforts of others, and an heroic faith and steadfastness, inaugurating and developing publications, schools, conferences of the Church's own:

The historic sense and dramatic feeling which have made their contributions to missionary knowledge and zeal:

The realization that knowledge and zeal must be the beginning of definite training for workers in the mission field:

The profound attachment that has held women to the ranks of the Woman's Auxiliary in an unchanged affection through many changing years:

The spirit of devotion underlying and making real its life—the belief of its members that the work was given them of God to be done for Him and in His might—which has had its outward showing in daily prayers, united intercessions, corporate communions, spiritual instructions, quiet days:

As my thoughts have glanced at these high qualities consecrated to Christ and His Church there has arisen before my eyes a great company of women, well beloved, not diocesan officers only, but officers and members in parishes and missions, and the missionaries for and with whom they worked, and it seems to me in these we find great cause for thankfulness to God.

And as we turn from such a past to the future that is before us we ask the same tender love and guidance that have blessed that past for the present secretary and her associates upon their farther way.

IN this number of THE SPIRIT OF MISSIONS, so largely devoted to the Woman's Auxiliary, its former secretary asks permission to name four of those who have been closely associated with it at headquarters: Miss Maria H. Bulfinch (later Mrs. George D. Bleything), first editor of *The Young Christian Soldier* and corresponding secretary of the Ladies' Domestic Missionary Relief Association, whose early friendship led to the coming of the first secretary of the Woman's Auxiliary and of her sisters to the Mission Rooms; Miss Sarah I. Kearny, still living in New York, as-

sistant to the first secretary, who remained for a while to help the second secretary upon her untried way; Miss Margaret A. Tones, for nine years her assistant, and from its early days active in the New York Branch; and, coming down to the present, Miss Jean W. Underhill, who formerly rendered conscientious and devoted help in the Woman's Auxiliary, and who, still in the service of the Society, continues the free-will offering of her trained and practiced voice in the chapel services and of her devout and loving care of the altar in the chapel of the Church Missions House.

FROM STRENGTH TO STRENGTH

By Grace Lindley

Executive Secretary of the Woman's Auxiliary

AN organization trained by Miss Emery has been taught by her to be modest. This is why the Woman's Auxiliary never "blows its own horn". But if an organization may not exult on its fiftieth birthday, when can it? Of course, those who love it best can best realize what it has failed to do. It was born when the fields were more than "white to harvest", it was given the highest ideals, and, judged by opportunities and responsibilities, it realizes keenly what has been left undone; but it asks its friends for permission to leave regret and repentance on one side and just for today to dwell on the other side of the equally true picture, that is, its strength, its vigor, its capacity for still greater deeds.

The growth of the Woman's Auxiliary has been so quiet that it is easy not to appreciate it, but if on the first day, January 2, 1872, that the first secretary, Miss Mary A. Emery, stood in the new Auxiliary office in the Bible House, she could have known what those who stand at headquarters in 1921 would look back upon, how her heart would have thrilled, and, learning by the fifty years' history, how our hearts thrill as we look forward today!

There is no diocese or missionary district which has not a diocesan branch of the Woman's Auxiliary. Even the new diocese in Japan, though it has no bishop, has a Woman's Auxiliary and has made its first Auxiliary offering. So the Auxiliary includes Indians, Chinese, Japanese, Brazilians, Koreans, Igorots, as well as thousands of American women. It took an hour to call the roll at one of the recent Triennials, a fact which deeply impressed our English visitors.

There are three tests which one may apply to the Auxiliary: Does it stand



GRACE LINDLEY

on fundamentals? Is it intelligent in its service? Can it prove its worth by its results? And it passes all three successfully!

Fundamentals? Its very *raison d'être* is that from the beginning it has stood on the fact that the supreme responsibility of the Church is the Church's Mission throughout the world; that they who profess and call themselves Christians are responsible for a definite share in that Mission; that the field is the world, so that the Auxiliary has never been interested only in domestic or foreign missions but in the Church's whole Mission. It has stressed the fact that by *Baptism* we are members of the great Missionary Society, the Church; it puts prayer as its first means of service; its members feed their life upon the Food received at their Master's Table. It believes in fellowship, so today it rejoices in its thousands and thousands of members and gives thanks for those who serve on the other side of the Veil. It be-

From Strength to Strength

lieves in liberty of development, so has no red tape or multitude of by-laws, but only a few great principles to which every branch can be true and yet free to work out its own development. It glories in its *auxiliary* position, for while it believes that women should have an ever-increasing opportunity to serve with men, it wants to work *with* them and not as an independent woman's society. It forgets the machinery of its organization in remembering that it is an instrument in the Hand of the Author and Finisher of our Faith.

And today the Auxiliary is sure that it has made no mistake in its emphasis on education. Is it blowing its own horn too loudly when it says that if you would find intelligence about the Church's Mission, knowledge of what the Church has done, realization of the present state of Her warfare, you will find many and many an Auxiliary member "up" on all these facts? The words "mission study classes" are part of the every-day language of an up-to-date parish, and these classes were introduced and developed by, and are largely still the work of, the Auxiliary, for it asks for an intelligent, informed membership, since it holds knowledge as the way to obtain prayer and work, just as our Lord pointed out first the *need* of the field for laborers, and then told His disciples to pray and to go.

And, lastly, the Auxiliary is willing to be tested by *results*. Not that it is satisfied with those obtained, but it does claim that it *expresses* its knowledge and devotion in gifts of money, of supplies, in volunteers for the field and in recruits for work at home. *How much* women members of the Church give because they have been trained to do so through the Auxiliary it is impossible to say, but it is surely safe to say that it is not a small amount of the Nation-Wide Campaign quota coming from parishes which comes from members of the Auxiliary. The United

Thank Offering has never decreased, and if this number of THE SPIRIT OF MISSIONS and all other efforts being made have the results hoped for and so far promised by reports, that offering is increasing at the present time. "Specials" continue dear to the heart of the Auxiliary, and while there is now no separate record of those coming through its treasurers, we believe they also are increasing. The box work, so long under the loving care of Miss M. T. Emery, has grown into a great Department of Supplies, sending out in 1920 supplies to the value of \$246,681.16.

The Auxiliary, through the United Thank Offering, supports half the total number of women missionaries sent out by the Presiding Bishop and Council. The Auxiliary is paying greater attention to the work of recruiting. In 1920 it reported forty volunteers.

And, finally, to come to where most of the work is really done, the Auxiliary is proud of its parish branches. Yes, some of them are far from what they ought to be; some are too narrow, too self-satisfied, too much at ease; but set over against these are those to which the rectors turn for almost any service, on which the leaders at headquarters count to carry out educational and supply plans, which are the leaven making the parishes in which they are set look beyond parochial privileges and blessings to the needs and opportunities of the world.

Those words "needs and opportunities" sober us, and we lay down our horn. No, our fifty years' service presents us with no excuse for boasting, and even on our fiftieth birthday we must be modest; so we will forget the past, both our exultation in service rendered and our regret that it has been so little, and as we celebrate our Jubilee we will have only one cause for rejoicing, namely, that *because* of our past we are ready today to render a greater, better service than ever before!

THE UNITED THANK OFFERING

THE PAST

By Ida W. Soule

THE United Thank Offering deals with sentiment, not with facts, therefore its history is brief.

In 1895 five hundred women assembled in Chicago for the Triennial Service of the Auxiliary, and the offering was only eighty-two dollars—this led to the suggestion that it never should be so small again, that the object should be chosen in advance, and that every woman privileged to attend the service should give at least one dollar as a thank offering. This touched the heart of our great leader, Miss Emery, the real “mother” of the Offering, and she made it known to the dioceses in such a way that women who could not go to the General Convention longed for a share in the gift, and the name was changed to the *United Offering*.

Blue mite boxes were introduced to receive the money, and many a sum found its way into them, each accom-

panied by a prayer. Checks were added, and the increase of the United Offering at each Triennial proved that it met a genuine need in the Church, opening a channel for women of small means to join with their more favored sisters in systematic offerings and in those spontaneous gifts prompted by gratitude to God for special mercies received.

The United Offering soon became a power in setting forward the Kingdom of Christ, providing salaries for many of the young women who were giving their lives to service in the mission field, sustaining them by prayer and rendering their work more effective by putting up necessary buildings.

In 1919 the name was enlarged to the *United Thank Offering*, and may God hasten the time when it is deserved because every woman in the Church has, with a thankful heart, united in it.

THE PRESENT

By Bessie L. Franklin

THE United Thank Offering in the present day is one glorious achievement of the women of the Church.

One likens it to the grain of mustard seed, which, after thirty years, has become a mighty tree whose growth, God willing, is far from attained.

To the familiar question, “What does the United Thank Offering do?”, one answers that it supports nearly two hundred women missionaries. Of these, sixty-nine are workers at home, one hundred and six are workers abroad, thirteen are retired or disabled and four women are receiving training through its help.

In other words, two-thirds of our women missionaries are taken care of by the United Thank Offering of the women of the church.

They are trained for varieties of service. Besides the evangelistic teachers there are nurses, physicians, social workers and teachers of different branches in the many schools in the mission field. Their “field of service” stretches from far-off Alaska, in the frozen North, to Liberia; from the “eastmost east” of China to California and Arizona in our Great West.

But behind them are the ranks of the women of the Church who, with their prayers and gifts and joyful serv-

The United Thank Offering

ice, keep these soldiers of Christ, their substitutes, to the fighting mark. The joy of service is not all with those in the field, for the "woman at home"—and home means the United States or Japan, Brazil or Hawaii—who contributes in any way to the United Thank Offering feels that through it she is doing some small but effective

part in the loving work of the bringing in of Christ's Kingdom.

The "Present" is the final year of the Triennium of 1922. Our goal is one million dollars—a definite sum for a pension fund for those workers who need it, and more buildings for the mission field—and, above all, earnest prayer for more laborers.

THE FUTURE

By Mary C. S. North



TRINITY CHURCH, PORTLAND, OREGON
Where the United Thank Offering of 1922 will be presented

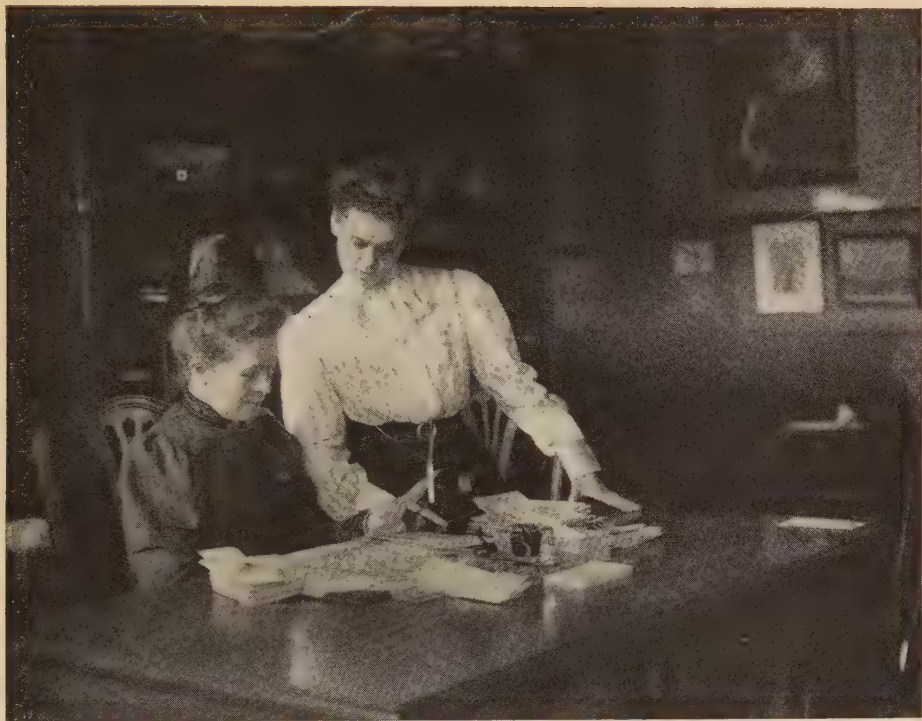
THE past of our United Thank Offering is thrilling history. Its present is alive with prayers and gifts and fellowship. Its future is hidden from view, and we may not lift the veil, but we have high hopes that, in every way, it will far surpass the past and the present.

The possibilities of the Offering are marvelous. It is a perfectly conservative estimate that it might provide, triennially, at least \$5,000,000 for the missionary work of the Church. This estimate is based upon only a small contribution from every woman communicant, and that without interference with other giving, for be it remembered that the United Thank Of-

fering should be always an over and above gift—an entirely free-will offering. To make its financial possibility an actuality we must have back of it impelling spiritual forces. The future of our United Thank Offering depends very largely upon the vision of those upon whom rests its great responsibility—the diocesan and parish custodians. It is their peculiar and precious privilege to lead the women of the Church to the realization that the United Thank Offering is their most wonderful channel for gifts of thanksgiving.

A young girl in one of our schools for subnormal children was deeply impressed by the story of the United Thank Offering. She wrote a letter filled with beautiful thoughts about it. (See Pennsylvania U. T. O. Leaflet No. 5, September, 1921.) After enumerating many things for which she was so thankful that she would put pennies into the blue box, she summed it all up in the words: "I see that I shall have to be thankful for everything all life through." If this can be the spirit of every woman who now is, or shall become, a contributor, and she will make "an outward and visible sign" of the "inward and spiritual grace" of thanksgiving, the future of the United Thank Offering will be assured. It will exceed our fondest hopes!

"What shall I render unto the Lord for all His benefits toward me?"



MISS MARGARET T. EMERY AND MISS JEAN UNDERHILL

BOX WORK OF THE WOMAN'S AUXILIARY

By Margaret T. Emery

THE story of the box work of the Woman's Auxiliary is written in the hearts of hundreds of missionaries at home and abroad, and of the children and grandchildren of those who in the earliest days looked forward to the coming of the annual missionary box as the bringer of cheer, the solver of problems, the sharer of burdens. The tables of the numbers of boxes and their value give but the framework of the story. Its life and spirit linger in those lightened hearts and as vividly in the memories of a multitude of women who were as truly blessed in the preparing of the gifts.

Long before the Auxiliary itself came into being, when the venerable

Board of Missions was but a young thing, adventuring somewhat feebly on its way, the forerunners of the present competent Supply Committees sat down in New York and New Haven to cut and stitch the garments that were to help our earliest missionaries in Green Bay and Nashotah in their work. Followed later the preparation of boxes for schools and missions for the Freedmen, and still before the dawning of the Auxiliary day, from here and there, notably from New York and Connecticut, good and helpful boxes went out to families of our missionaries in the West.

Then came the birth of the Auxiliary, and, as organization and system

Box Work of the Woman's Auxiliary

wrought efficiency in all its departments, the box work also was systematized, until in time every missionary in the domestic missionary field, as well as missionaries of the Board in feeble dioceses, whose names were given to the Auxiliary by their bishops, received their annual boxes.

Mistakes there were, but, as a rule, the box was a joy to the senders and, consequently, a comfort and pleasure to the receivers.

That the work was on the whole satisfactorily as well as lovingly done was shown by the cries of protest received at Auxiliary headquarters when it was proposed that money gifts be substituted for the annual box, and many have been those who have declared again and again that they could never have stayed in the mission field had it not been for this help.

Charming stories might be told of new babies in missionary homes arrayed by their proud mothers in the lovely christening robe found in the box, with all other dainty clothing for the little one; of young brides happy in the trousseau prepared by unknown but ever-to-be-loved Auxiliary friends who did not stop short of the little prettinesses that made the outfit "just like other girls", nor forgot to include even the wedding cake. And how many a missionary wife can recall the relief that rose in her heart when the ever-desired clerical suit, backbone of the whole, came in time for her to send forth her man to convention or other gathering clad as well as the best?

It is these things that we like to remember in looking back over fifty years of box work; and the lasting friendships that have been formed between those who have never seen each other's faces on earth but feel sure they will recognize them in Heaven; and the prayers that have gone up for the workers in the field from the workers at home and for the women who packed the boxes from those who explored their treasures.

THE SUPPLY DEPARTMENT

By Theodora K. Wade

THE Supply Department of the Woman's Auxiliary, which is the outcome of the old Box Work, was organized by Mrs. Austin Baldwin and Mrs. Powell Clayton in December, 1919. The plans outlined by them were approved at that time by the executive committee of the Woman's Auxiliary and by the Council.

In the early spring of each year the supply secretary at the Missions House writes to all missionary bishops, and to the bishops of those dioceses receiving financial help from the general Church, for the names of those clergy and United Thank Offering workers in their dioceses to whom they would like personal boxes offered.

When these names are received, a set of questionnaires is sent to these missionaries and institutions asking for a detailed list of their year's needs.

After all these lists have been returned, an allotment of work for the winter is made to all the dioceses in the country. This allotment, which is sent to the diocesan supply secretary in each diocese, is based on the annual report of the Box Work done by the diocese the previous year.

Upon receipt of the allotment each diocesan supply secretary allots the work to the parishes. To keep the personal touch, the parish auxiliary is asked to immediately correspond with whatever mission is assigned to it, so that they may become acquainted.

Supplementary to these regular allotments, each diocese is asked to start a storeroom; the articles in the storerooms to be used in emergencies and to supplement some of the boxes.

The Auxiliaries are asked not to work for any missions unless assigned to them from headquarters, as the needs for all the missions are cared for there. This new plan has been carried out most loyally by the Auxiliaries throughout the country.

A PLEDGE TO THE FUTURE

By Dorothy Giles

TO a gardener there is no corner of his plot so important or so engrossing as the seed bed. Your casual observer may find little to interest him in the neat rows of tiny green sprigs, and prefer to believe that the rich bloom he has admired so whole-heartedly has flowered by miracle and not through the patient process of husbandry. But the gardener knows better. To his wiser eye the carefully tended rows of seedlings carry the promise of the future.

No presentation of the work of the Woman's Auxiliary would be complete, therefore, without a glance at that corner of the field where plans for the future are maturing among the boys and girls of the Church Schools and Junior Auxiliary branches. Here are the recruits both for the Auxiliary and the whole army of the Church.

One of the first acts of the newly created Woman's Auxiliary, back in the seventies when the world was busied with problems of reconstruction "even as you and I", was the organization of missionary societies in one or two girls' schools. The records for the year 1875 show reports from four such societies, as well as a sewing school, two Sunday School classes and a parish children's society, all of which were actively engaged in missionary work under the leadership of some member of the Woman's Auxiliary. Then as the older society grew and strengthened it became increasingly interested in training the children of the Church in ideals of prayer, study and giving, and in 1889 the Board of Missions authorized a Junior Department to advance these plans.

From that time on the work of the Juniors has been written into the history of the missionary life of the Church. The Christmas boxes, with

"one useful and one joyful" gift for each child at the mission, have gladdened the heart of more than one worker in a far-away field and served to light the Christ Child's candle in out-of-the-way corners of the world. The Juniors' prayer, "Give us some work to do for Thee", has been answered a hundredfold. Then, as little folks outgrow their pinafores and seedlings their first leaves, the Triennial of 1916 saw the Juniors embark on a development along even more generous lines, spurred on by the resolve to enlist every boy and girl in the Church in a great army for Christian service. Out of that resolve has grown the Church School Service League, which is gradually absorbing and enriching the old Junior Department, training the children in ideals of social service and religious education as well as missions.

Nor are the very little folk left out. Some twenty years ago Miss Mary Hart, then the president of the Junior Department in the diocese of Western New York, conceived the plan of letting the children from the day of their Baptism be "Little Helpers" by teaching them to give and to pray for missions. The red mite boxes, with the Little Helpers' prayer, have found their way into thousands of homes, and the contents of those red boxes have gone far toward establishing and maintaining two day schools in China, a cot in Saint Agnes's Hospital, Raleigh, and a kindergarten at Akita, named in memory of the first Little Helper, Gaylord Hart Mitchell.

The future is bright with promise when boys and girls are working together with head and heart and hand for the coming of the Kingdom. They are our pledge to the Church of the future.



THE HOUSE OF BETHANY, CAPE MOUNT, LIBERIA

AT CAPE MOUNT, LIBERIA

By Margaretta S. Ridgely

I ARRIVED in Robertsport, Cape Mount, on December 22, 1904, and early in 1905 started the day school under a mango tree by the House of Bethany. This building was a portable one, which had been taken out by Miss Mahony for dispensary work and also as a dwelling. Here I lived with her until she was obliged to leave in May, 1905, owing to continued ill health. After her departure I took charge of her work, too, until the arrival of Miss Seaman and Miss Protheroe in 1908. The dispensary work afterwards developed under Miss Conway into Saint Timothy's Hospital, the funds for which were given by a lady in the United States. It has been of great benefit to both Liberians and natives. Our day school started with thirty-five on roll and has more than doubled its numbers. The girls sat at first on packing cases under a tree, and the lessons were much interrupted one morning by a snake falling from the tree into the midst of them. Now we have our school building with its good-sized schoolroom.

We found that the day school was a help to the Liberian girls (those descended from the colored people who went back from the United States to Liberia); but that we could not get the native girls from the adjoining towns to come to day school regularly. The only way that we could get the Vei girls was by taking them into the house with us and training them. The natives were very willing to give them to us to bring up in this way and educate. They usually brought them to us without any clothes except, perhaps, a small bead apron. These girls were taught to cook, wash, iron, mend and make their own clothes, besides housework and keeping the grounds around the buildings neat. Of course, they

were obliged to go to the day and Sunday schools, and I think that the knowledge of these girls in Scripture and Prayer Book would compare favorably with that of many of our girls in the United States.

Nine of these girls have been married from the school. Three of them are teaching at present in the day school, and three are helping Miss Seaman at her new station in the Golah country, where she has started a day and boarding school and also services on Sunday for the grown-up natives as well as the children. There is a Sunday School, too, at the House of Bethany, and once a month a collection is taken up for China or some other missionary object.

Some years ago Miss Conway (now Mrs. Ramsaur) started a branch of the Woman's Auxiliary and one of the Junior Auxiliary among the girls of the school, together with other women and girls from the Irving Memorial Church, and these have done good work in helping to support a teacher at Saint John's School, sending a box to a colored worker in Liberia, etc. The girls have also helped to raise money towards the Nation-Wide Campaign. They earned money towards buying the organ and new windows in the church at Cape Mount by going without their lunches, making fritters and biscuits, etc., and selling them, and by occasional entertainments, where they recite, act and sing. Miss Willing is superintending them in my absence, and it is very nice to know that she is not alone there, but has Miss Ford at Saint Timothy's on the adjoining grounds. We hope very much that the girls brought up at the House of Bethany may be a power for good in Liberia and bring many of their own people to our Lord.



GIRLS FROM THE HOUSE OF THE HOLY CHILD ON VACATION AT BAGUIO SCHOOL.

THE HOUSE OF THE HOLY CHILD

By Fanny S. Mosher

WHEN Bishop Brent started settlement work in the Tondo district of Manila he bought a large Spanish house and established women workers in it. Later the bishop became interested in the *mestiza* daughters of American soldiers and Filipino women. An orphanage grew out of that interest, and, as the personnel changed, the settlement work grew less and the care of the girls occupied attention. So few women workers have come from the home Church to the Philippines that neighborhood work has not been done for some time by women. The Reverend G. C. Bartter has struggled along without help except what his busy wife can give; and it has been a hard task even to keep one woman there in charge of the orphanage. The changes have been too frequent to be at all wise if it were possible to do differently. Bishop Mosher in March had to transfer Deaconess Peppers to the House of the Holy Child from her evangelistic work in Bontoc. In less than five months she has proved her great fitness for the work and also her fondness for it. The girls are devoted to her and have profited by her kind, firm ways. This summer in Baguio I lived next door to them. They had several weeks' holiday in Baguio School. An army officer's wife, a friend of Mrs. Massey (who so generously took charge of the girls from December to March) raised the money to pay their carfare to Baguio, and when Deaconess Peppers had been in Manila only a week she escorted twenty-nine girls and baggage to Baguio. They were pretty well accommodated in the big empty school building of Baguio School and grew fat and rosy in that climate. I lived very near in a cottage and had the pleasure of Deaconess Peppers's

companionship at meals. I learned to know the girls and their ways; and they are a credit to Mrs. Bartter, Deaconess Routledge and Miss Bartter, who have had most to do with them lately. Mrs. Bartter, as Miss Buffington, first had the care of them, and much of the time since her marriage has lived in the rectory of Saint Luke's Church on the same compound and has taught and watched over them. The good behavior and manners of our girls on vacation impressed me very much.

By Mr. Bartter's care the girls are well taught in Bible and Church. They know much more about the religion they profess than many other girls of their age. They make all their own clothes, help with all the marketing, cooking and housework; the older girls help take care of the little ones, and they all go to school in a small building behind the church and keep up pretty well with the public school course. They are fortunate in having two good American women for teachers this year—engaged here in Manila for temporary service. The deaconess has made some practical improvements in the home and has certainly made some in the girls. One, Salud Nixon, went a year ago to Zamboanga to help Miss Bartter in her Moro work, and, when Miss Owen and Miss Bartter both had their furloughs, was the only "woman worker" left in Zamboanga. She went on efficiently with what Miss Bartter had told her to do, and if you must have "results" you will be glad to know that a seventeen-year-old *mestiza* girl taught a day school of Moro children, did the altar work and taught a Sunday School of the white children in Zamboanga who came to her regularly, just as they did to Miss Bartter.



ON TOP OF THE OZARKS



GRADUATES OF THE HELEN DUNLAP SCHOOL

ON TOP OF THE OZARKS

By Mary Mabley

ON the top of a very high green Ozark Mountain, amongst thirteen acres of green trees, is a large, white, twenty-roomed house which was built for a summer hotel. Years ago a little girl, Helen Dunlap, lived there. When she was very ill she expressed a wish that many little mountain girls could live there all together and be happy. After little Helen died the property was given to the diocese of Arkansas to become a school for mountain girls.

Now every morning for nine months of the year the rising bell rings at 6:30 and twenty-eight happy, healthy girls bounce down the stairs to roll-call. Half from the country, half from city. The mountain girl is very soon arranging her hair and dressing in a neater fashion after studying the city girl, and the city girl soon drops her city slang and learns how wholesome she can become by associating with the mountain girl.

After a breakfast of oatmeal, cocoa and toast, the chapel bell rings and we all go to morning prayer in the little white chapel with the blue windows, where the girls who grow to love the service sing from the bottom of their hearts while the warden's wife plays a hymn.

Work is so scheduled that by nine o'clock the dishes are all washed, the beds made and classes are called without any absences, even for sickness. We do all the work ourselves—we do not even use a hired man. The Reverend Mr. Mabley, our warden, is the mail man, the hired man and the father and friend of us all.

Some great improvements have been made in the school building. We have done away entirely with coal-oil lamps and have an acetylene lighting plant. Mr. Mabley with small help has built a new dining-room and a dormitory above. Now the kitchen is being built very slowly, as more money is needed for

On Top of the Ozarks



THE REVEREND E. T. MABLEY
Warden of the Helen Dunlap School

materials. The most trying problem is the lack of a heating system to fight against the cold blizzards in winter which strike the top of the hill full force. But in time we hope to have money with which to make it more comfortable for the girls.

The schooling and board of each girl is paid by a scholarship of seventy-five or a hundred dollars yearly, given by the kindness of some good woman or by a D. A. R. chapter, or by a Church society. The girl is sometimes selected by the scholarship giver or is sometimes chosen or found by the warden. The girl is generally fitted from head to foot by these generous people. I have never known when a girl who is graduating has not been given a lovely white dress. It makes her so happy when she gets a box from her fairy godmother, because sometimes it is the first "nice" dress the girl has ever owned. Boxes of clothes come from all over the country to clothe the Helen Dunlap girls. The little storeroom where these boxes go to be distributed is called the "Boston

Store". After the girls have been fitted out with clothes they need the left-overs are sold to the mountain folk for a very meager sum. They come on Mondays from miles around, where they wait for their turn on the front porch. Their turns come, and Mrs. Mabley waits on them and tells them how to care for their babies, shows the women how to knit and does a great deal of mission work amongst them. The mountain people always know when there is a new box. You wonder why? One of them sees it down at the depot, and the news spreads like wildfire—often they arrive to purchase before the box!

The girls of the school get physical exercise by hiking through the beautiful woods, also by playing basket ball, everyone joining in.

The most ambitious graduates generally come back to the school the following year to teach the younger ones. The girls who do not return to the school do good work as Sunday School teachers and have a very good Christian influence in their community.

The chief delight of the girls is their Sunday choir in the little town church, in which they take a special pride. The choir rendered Bach's *Passion* during Holy Week, and at Christmas they learned English carols and *The Holy City*.

We have the English choral service every afternoon in our little chapel. The beauty of our service appeals very strongly to our girls, and most of them become members of the Church.

After a good supper the girls gather around the piano and sing songs, but they are always glad when they bounce up the stairs again for bed, for the day has been a full one.

I hope those who read this little sketch will feel welcome to visit us on our mountain if they should be some day strolling through the Ozarks. Our countenances will beam, and the prettiest dresses that you have sent us we will be wearing.



MR. AND MRS. CHOW AND THEIR TWELVE CHILDREN

AN ENERGETIC PARISH PRESIDENT

By Bishop Restarick

MRS. Y. H. CHOW, as she calls herself in American style, taking her husband's name, was born in Honolulu, educated at Saint Peter's Church School in Honolulu, and has since her young girlhood taken an active part in the work of that Church. She is now president of the Woman's Auxiliary of Saint Peter's, and not only works hard herself but gets others to enter into the spirit of service. She does this in many ways.

The Chinese of Honolulu have sent a great deal of money to the famine fund, and Mrs. Chow recently got up an entertainment, in which eight of her children took part, and presented it in the Davies Memorial Hall, which is a part of the Cathedral property. More than three hundred dollars was realized.

The whole entertainment was in pantomime and represented the old-style match-making at the groom's and bride's houses and finally the bringing of the bride in a chair to the house of the groom, where the wedding feast took place. The costumes, which were many of them borrowed from well-to-

do Chinese, were exceedingly rich in appearance.

Mrs. Chow is not only interested in giving entertainments, but also in teaching her children to give. One of her boys, Paul, last Easter gave \$40.20 as his Lenten Sunday School offering, he having earned this money by blacking shoes and selling papers.

It is very interesting to note the growth of the offerings of this family from year to year. Mrs. Chow has a little book in which she has kept an account of what her children have given. It shows the deep interest of these people in missions and how earnest they are in gathering money for their Lenten Offering, which is presented at Saint Andrew's Cathedral on Easter Day at the wonderful service which visitors always declare could not be duplicated anywhere else, with white children, Hawaiians, Chinese, Japanese and Koreans of eleven Sunday Schools of Honolulu presenting their offerings and then joining in the great procession around the ambulatory and out into the Cathedral close and back into the Church.



MRS. MOLINEUX AND HER BOYS AND GIRLS AT KETCHIKAN

INDIAN WORK IN KETCHIKAN

By Elizabeth M. Molineux

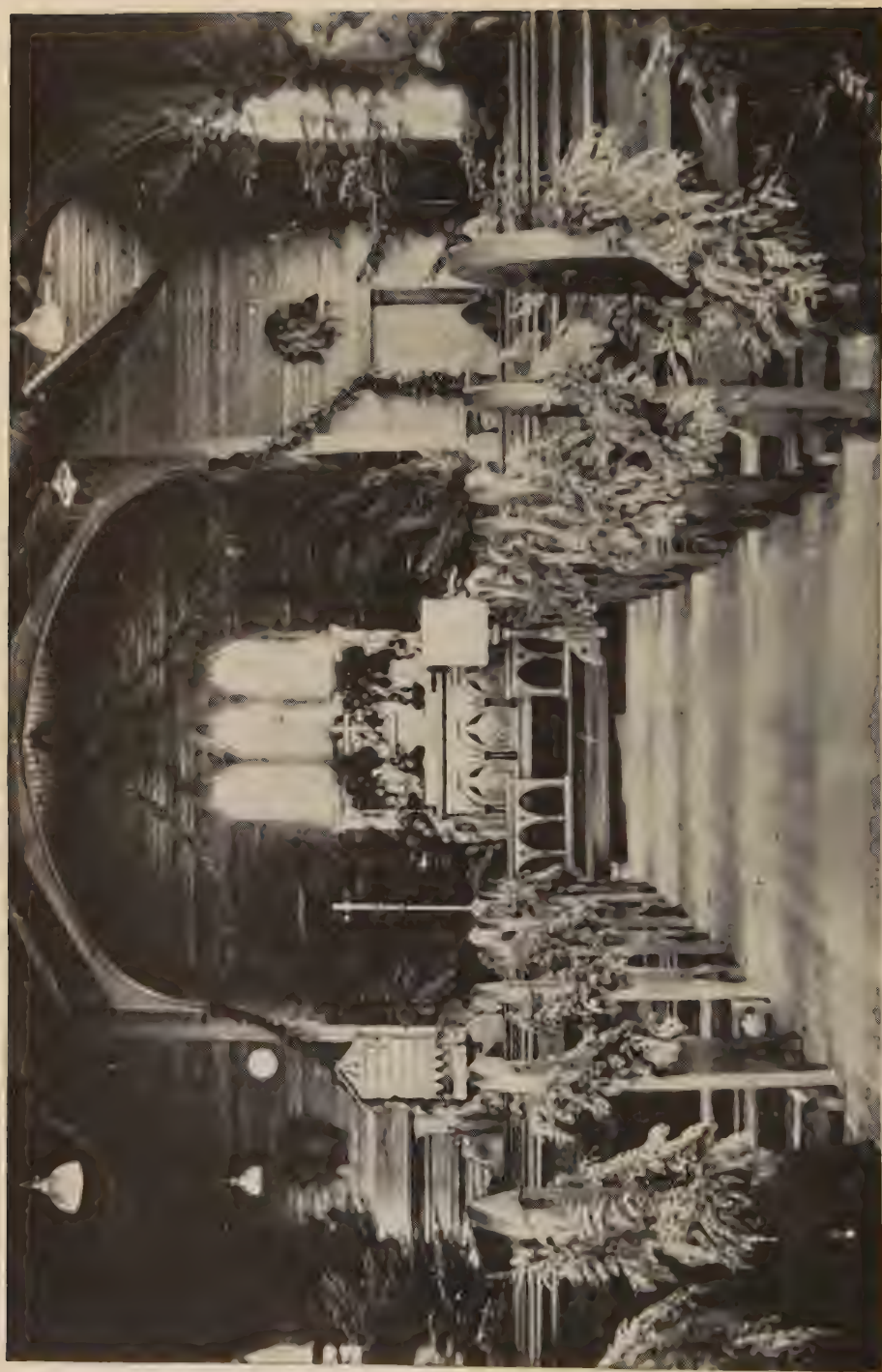
KETCHIKAN is the first stopping place in Alaska after leaving Seattle. The scenery between the points is very beautiful. You pass on either side a succession of islands, varying in size from a bare rock, a resting place for gulls, to an area of several hundred square miles. All these larger islands are densely wooded, and in most of them the shore line rises rocky and precipitous. The narrow channels are deep and still, the feeding grounds of halibut and salmon. The water is darker in color than that of the other oceans, or of the Pacific in other parts.

In coming here in October, 1916, I was much impressed by the approach to this island of Revillagigedo. The first sight is the village of Saxman, with its ruined houses and pretty outlook. Then the town of Ketchikan, where you land on wooden streets and still see the water under your feet as you go around the town, it being built on the seashore on piles. The story is that it was built here on account of the salmon stream, which is still one of the sights of the place during the spawning season. There is no ground to walk on. Board walks are built wherever you can go. If you get off these you sink into moss up over your shoes, except directly on the beach. There are no sandy beaches here, which is rather a disappointment if you look forward to sea bathing, but it is too cold for that even if we had the beaches.

The climate is variable, but it never gets too hot. The early darkness in winter makes the long days of summer a pleasant change. The isolation gives chance for one's mentality to range out in many directions, and the Indians make a problem for that same mentality to solve.

Saint John's Indian School was started some years ago under Miss Agnes Edmond, and has continued, sometimes growing, and then again not. But it has never shut down, which is one thing the Indians appreciate about it. At the present time there are seventy-one pupils enrolled, and with an average attendance of thirty-seven. The pupils range in age from four years to fifteen. In mentality the range is from one to ten years in these same ages. They are very different from the Indian children of the plains and seem to have very little ambition or powers of endurance. They are of three different tribes—Tsimpseans, Haidas and Thlinkets. The Tsimpseans were brought into Alaska by Father Duncan, of Metlakatla, and are the furthest advanced in civilization. They are also very fond of music, some of them being very good musicians. They have a language of their own. The Haidas came from Queen Charlotte's Island, to the south, and they taught wood carving to the Thlinkets in the early days. They have a language also. The Thlinkets are supposed to have come from the Naes River and were driven north from there by the Tsimpseans. Each of these tribes has its legends and totems. The Thlinkets were formerly slaves of the Tsimpseans, and they do not mix comfortably even in these days. We try with the school influence and Christianity to do away with this feeling, and it grows slowly better.

The teaching of English is emphasized in the school, as that is the first means of civilization. It is graded as nearly as possible. But there are rarely two pupils who are equal to each other. It is, therefore, quite impossible to give individual instruction to so many, though it is done at different



SAINT JOHN'S CHURCH, KETCHIKAN, DECORATED FOR CHRISTMAS



FUNERAL OF A BABY AT KETCHIKAN

times, as circumstances permit. There is a regular time table and lesson table kept and enforced. They take in order Morning Prayer, Lord's Prayer, the Creed and Ten Commandments alternately, singing, arithmetic, spelling, language, drawing, writing, history, geography, reading, physiology and calisthenics. This last they seem to enjoy very much. I did not realize it until in their letters to the bishop recently they all commented on their exercises, saying, "We like it very much". I was glad to know it, as it has been like turning fishes into birds to teach them the movements.

Some of the older boys and girls have made very nice water-color sketches, which I have had framed, and they hang in the schoolroom, much to the admiration of the fond parents, who always go to look at them when they come to the school and point them out to their friends. The Indians are very fond of their children and never discipline them in any way.

In connection with the school is the sewing school for the girls, which meets every Thursday, with once a

month for cooking. I am trying to have them sew in grades, and besides this they have knitted scarfs and wristlets and wash cloths for the Red Cross, and did them very nicely. It did not seem hard for them to learn knitting.

There is a dispensary connected with the school, consisting of a room behind the schoolroom and kitchen furnished with a bed, medicine chest and operating table. It is rather rude, but fills a long-felt want among the Indians. I had eight in-patients last year. The last one, a young boy, had had his foot cut in the saw mill. I had to look after him and teach, too, so it kept me very busy. After the boy left one day an Indian came in and asked me "Where the sick room was". And as I showed him he said, "Oh, I wish you had had this place when my mother was ill, and she would not have died". So you see they appreciate it.

The Boys' Club, formed for the betterment of manners and English, meets on Wednesday evening. One Ash Wednesday I had service in the schoolroom so the boys could not come. Without asking me they appeared on Thursday

Indian Work in Ketchikan



SAINT JOHN'S SCHOOL, KETCHIKAN

evening, sending one of the boys ahead to ring my bell and see how I received him, while they hid behind the steps. When they found I received him joyfully they all came smiling and proceeded with their work. So I could not get out of the meeting if I tried. I have to try and invent something for each meeting.

Then there is the Woman's Guild which meets every Wednesday. There are thirty-five members. About half of them are in Metlakatla part of the year. But they like to feel that they are members, so that when they come over they walk in very proudly and look so pleased to be there. Many of the Baptisms and Confirmations come through these women. These, too, have made sweaters and quantities of socks for the Red Cross. I had their work exhibited in one of the shop windows in town, with their names on, and they were so proud and pleased.

They are sewing on aprons and quilts now for a sale in the summertime. It is from these women I get baskets. They work in the canneries in the summer to get enough money for the winter, and also gather materials for the baskets in summer. Then in winter they can come to the school to sew, and make their baskets at home. The better grade of baskets is made from the roots of spruce trees and the decorations from the stem of the maidenhair fern. Both of these have to be treated by a long slow process, many weeks being sometimes spent on one basket. This fine work is dying out in this part of Alaska, and it is a pity. The mission does what it can to preserve it. The less expensive baskets are made from the inner bark of the cedar.

The older generation are typically Indian, slow to adopt modern ways and teaching.

During the winter a good many tubercular cases develop. It is hoped with the material and clothing sent in to remedy this condition. With this in mind and also with the idea of teaching the women to help themselves and not to beg I trade what little clothing I can get for baskets. The women always look with hungry eyes on baby clothes. I have felt very grateful to the kind people who have sent baby clothes.

The Sunday School is held in the schoolroom on Sunday afternoons, with several of the most reliable Indian people as teachers. As we have no clergyman now, Evening Service is also held in the schoolroom with dignity and quiet reverence and the singing of many mission hymns. The child-like attitude of the older Indians, both men and women, is very attractive. It would have done your heart good to see the large meeting of Indian men in this same room to meet the Bishop at supper on his last visitation. It would have made anyone feel, "It is well worth while."



SAINT MARGARET'S SCHOOL, TOKYO

THE INFLUENCE OF SAINT MARGARET'S, TOKYO

By C. Gertrude Heywood

THERE are two principal ways in which a Christian school in Japan may exert an influence toward Christianity. One is to influence the individual girls to become Christians in faith and in name; the other is to influence the public by maintaining a school which openly shows its Christian standards and ideals.

In considering the former let us first look at the girls who are to be influenced. Their ages range from twelve or thirteen to seventeen or eighteen, just the age when their religious feelings and thoughts are awakening. By far the larger number of them when they enter know nothing whatever of Christian truths and very little of any other religion. It is safe to say that nine-tenths of the non-Christian homes of the girls make use of their special religion, Buddhist or Shinto, only when they have need of

the temple burying ground and of the priest to conduct the burial. In this fresh, untouched soil of the awakening religious soul, the seeds of Christian truth are planted and cultivated during their five years in the school.

The results are as varied as in the parable. The number of those who, during their course here, are baptized is small. But I believe that even smaller is the number of those who leave the school entirely indifferent to Christianity. Of those in between these two classes some are baptized and become earnest Christians after graduation, and all of them have Christian ideas, motives and ideals that color their whole after life. These are the mothers who will send their children to Sunday School, seek Christian husbands for their daughters and be not only not opposed, but willing and glad, when their children definitely join our ranks.

The Influence of Saint Margaret's, Tokyo

It is impossible to predict the future religious life of these girls, but there is a foundation for hope in the experiences of the past. A few years ago a girl graduated who had been almost actively opposed to Christianity and whose chief interest apparently was clothes. She was married soon after graduation and very soon began to write to the teacher at the head of the dormitory. She has moved to various places since her marriage and now is living in Mukden. Far from home, in strange surroundings, whom does she seek out for companionship and comfort? The Church. And she has continued throughout to correspond with the teacher in the dormitory and has often sent contributions to the Woman's Auxiliary offerings.

There are also the girls who go from the school into business offices. The openings for young women are increasing all the time, but, unfortunately, the conditions sometimes are very bad. The young men and women of Japan are not accustomed to social intercourse with each other. In business they are thrown together and neither side knows how to behave. Sometimes serious trouble is the result. The girls who go from mission schools often find their positions very difficult, but by standing for the principles they have learned in school they not only gain strength themselves but are able to exert an influence on others where such influence is greatly needed.

Thus we see that even those who leave the school as non-Christians do loyal service in extending among others the influence toward Christianity which they themselves have received in school. And from this we can judge what must be the influence of the real Christians who go out. Some of these go into definite Christian work; mission workers, mission kindergartners or wives of catechists and clergy. One graduate of Saint Margaret's was married less than a year ago to a catechist. Since she

joined him in his work in a little country station the contributions of the Woman's Auxiliary branch there have doubled. And in considering the influence carried throughout the country by the graduates of such a school we must put in the first rank the Christian homes established. Nothing can preach better the principles and teachings of Christ.

In exerting its influence as an institution the Christian mission school should set the standard of quality before quantity. Some non-Christian private schools take in such large numbers that even proper teaching must be impossible, not to mention the opportunity to exert any influence on character. Again, some private schools admit only girls from families of good position and wealth. In contrast to this many instances could be given to show a different spirit at mission schools. Only one will be given. This year a daughter of a former servant of Saint Margaret's was among those who tried the examinations. Also the daughter of an exceedingly wealthy man took the entrance examinations. The servant's daughter passed and was entered; the wealthy man's daughter failed uncompromisingly and was refused admission. It would probably be advantageous to the school to have such a girl among its pupils and its graduates. But is it not more of an advantage to the cause of Christianity to have it known that a Christian school maintains a standard of perfect honesty?

To impress the public, however, with the moral principles and standards of a school, that school must on its side maintain a high scholastic standing. Unless it ranks with the best educationally it can have no influence whatever. It is acknowledged that Saint Margaret's is now one of the best small schools of Tokyo. But a school is like an individual—it must either grow or deteriorate. For future growth Saint Margaret's is in need of several things.

The Influence of Saint Margaret's, Tokyo

It needs more room. The playground is altogether too small. The music department needs a classroom for singing and small rooms for piano and organ practice. The household economics department needs a larger and better equipped kitchen and a room for other practical work such as laundry. The gymnasium is not large enough.

But greater than all is the need for teachers from America. The English department should have at least four American teachers, with their furloughs arranged so that two teachers need not be absent in America at the same time. The music department should have two teachers, at least, to be responsible for twelve hours of class singing and over thirty organ and piano lessons weekly and to have charge of the organ and singing at the Japanese services in the Cathedral daily and on Sundays. A great opportunity for constructive and beneficial work for the women of Japan would be open to a well-trained woman who would take charge of the physical training of the girls. We cannot get efficient Japanese teachers for this. Two or three years ago a course in typewriting was started and the course is in demand. But it has had to be given up because there is no one to take charge. This could be developed

into a business course continuing after graduation, which would fill an ever-growing need. And all these American teachers would find opportunity for personal and Christian influence with the girls through Bible classes and outside social times, etc.

The feminist movement in Japan is beginning—has begun. A remarkable change in the attitude toward women and in the attitude of women has taken place since the war. How shall that movement be directed and toward what? It cannot be directed from the outside—it must be done through the Japanese women themselves. It must be directed toward the principles and ideals of Christianity and democracy. What a golden opportunity is this for the women of America to influence and train our women of the future.

The newspapers of the Orient are full of the vexing questions between Japan and America. Is there anyone who would not be glad of an opportunity to do something for the establishment of world peace? American teachers in the schools of Japan have such a wonderful opportunity. They can interpret to the next generation of Japan the truths and principles of American democracy, the foundations of which are laid in the teachings of Jesus Christ.





THE BISHOP, CLERGY, TEACHER AND CHILDREN IN FRONT OF THE MAIN BUILDING AT FORT HALL
The brick from the old church at Jamestown can be seen in the stone at the right of the entrance



SOME OF THE FORT HALL CONGREGATION ON THE BISHOP'S VISIT

THE MISSION OF THE GOOD SHEPHERD, FORT HALL, IDAHO

By the Reverend C. H. L. Chandler

IT was a unique service conducted by Bishop Touret of Idaho on June fourth, when he laid a brick from the old church at Jamestown, Virginia, in the cornerstone of the main building of the Mission of the Good Shepherd on the Fort Hall Indian Reservation. The brick had been presented to Bishop Funsten shortly before his death, but was received too late to be laid by him.

The laying of a brick from the old church of Jamestown, pioneer of American Church worship, in the cornerstone of a building dedicated to Christian service among the natives of our far western land, on a site almost identical with a location made famous by a New England pioneer of nearly

a century ago, is of more than ordinary significance if for nothing more than that it shows that there is "neither East nor West" where Christian Missions is the inspiration of a public gathering. This service, however, in a most interesting way symbolized those forces, spiritual, racial and commercial, which are making this great nation, which in our day is being called to a leadership in world service such as has never been given any other nation to perform.

Fort Hall Indian Reservation, located about sixteen miles north of Pocatello, Idaho, includes the site of the old fort of that name, famous in the early days of the Great Western Trail, as marking "the half-way house and

The Mission of the Good Shepherd, Fort Hall, Idaho.



CHURCH OF THE GOOD SHEPHERD

supply point of the overland travel from Plymouth Rock on the Atlantic to the Golden Gate on the Pacific". Today it is the home provided by our national government, for the remnants of three great tribes of Indians, the Bannocks, Shoshones and Lemhis, who now number some 2,000 souls.

Fort Hall was named after Henry Hall, a New England financier of a century ago. Henry Hall assisted in financing a trip of Captain Nathaniel J. Wyeth, of Cambridge, Massachusetts, who started west in 1834 with a large outfit of merchandise for the Rocky Mountain Fur Company. Reaching the Snake River and finding the Fur Company to have changed hands and that the new management would not receive his supply of merchandise, he was compelled to "cache" his goods until he could make other arrangements to dispose of them. He built a stockade about the cache, and this was the beginning of the "half-way house and supply point" which in the business life of modern times is known as Pocatello, Idaho, the Gate City of the northwest.

It might appear to be more than a mere coincidence that two decades ago the Connecticut Indian Association established a building and inaugurated a welfare work for Indians at Ross Fork, a station on the Oregon Short Line Railroad, now known as Fort Hall, and located on the reservation of that name not far distant from the original site of the old Fort Hall. This work subsequently was given over to the supervision of the Church, and its cares and responsibilities assumed by the late Bishop Funsten. Since that time the work has been maintained with splendid success.

The Church possesses a quarter section of good land which is used for farming purposes. The main structure of the original buildings was destroyed by fire several years ago. This has since been replaced by a substantial brick building, modern in equipment and facilities, for carrying on the training of young girls. Prior to the fire both boys and girls were received at the school; since then, however, only girls can be accommodated. There is great need for a similar building for the training of boys.

There is a beautiful white brick church building, a memorial to the



"Used for farming purposes"



INTERIOR OF THE CHURCH OF THE GOOD SHEPHERD
Archdeacon Stoy is in the chancel

Taylor family of Virginia, which is adequate for all religious purposes. Here services are regularly maintained under the supervision of Archdeacon Stoy, both for Indians and for the white settlers. There is a vested choir of young Indian girls, trained by Miss Parsons, who is in charge of the girls' work. There is also a well-established Church School and an active branch of the Junior Auxiliary. The members of the latter send a missionary box regularly once a year to some mission school. The devoted service of Miss Parsons and Miss Larery at the Fort Hall Indian Mission is bringing a sure result in the quickened life of the Indian children. During his visit, Bishop Touret confirmed a class of seven very bright young Indian girls. With a larger force and increased facilities more work could be done, but a better quality of work could not possibly be done.

About a mile distant is located a government school and farm for the

education and training of Indian boys and girls. No attempt is made at religious instruction in this institution, its work being entirely along secular lines, but the Church's service is conducted each Sunday by Archdeacon Stoy. In fact, our Church alone ministers to the spiritual welfare of the Indians on this vast reservation.

Among the present generation of Indian women on the reservation are many who at some time in their life have come in contact with the influence of the Mission, and these are acting as a leaven in influencing their people to better living. But the work is greatly handicapped through lack of larger quarters to accommodate more girls, and especially in not being able to do something for the younger boys.

The splendid work already done is only an index of what might be accomplished with a larger force and increased facilities for working among these people.



BEDTIME AT THE CHILDREN'S HOME, ANCON

*Through the darkness be Thou near me,
Keep me safe till morning light*

A SOCIAL EXPERIMENT IN PANAMA

By Archdeacon H. R. Carson

THE Children's Home, at Bella Vista, Ancon, is the first social experiment attempted by the missionary district of Panama.

Along with this brief statement of fact, there should go the further statement that a large part of the funds for its maintenance has come from people who have no connection with the ecclesiastical jurisdiction.

We are no less proud of the one fact than of the other, and we are very grateful to our friends.

It is hoped that a brief account of its first year will not be without interest either to its close friends within the Canal Zone and the Republic of Panama or to those farther away. Statistics will not bulk large in the report of this institution, which, after all, we prefer to think of and speak of as less institution than good-sized, wholesome family—the home we have sought to build.

The purpose of the Home has been to care for two classes of children of Caucasian descent. The first, those entirely destitute and homeless; the other, those able to provide a measure of self-support but still not entirely independent of public interest and care.

With Mrs. Estelle S. Royce as house mother, nine little ones entered the Home, April 15, 1920. Of these, five had been wards of the Canal Zone Chapter of the American Red Cross, one was a waif who for months had been living in and around the docks and shops, three came within the second classification of those we wanted to help. Later, from time to time, eight others have been received. One has been gladly returned to the home in one of the interior provinces of Panama, from which he had run away two years earlier, a little chap barely eight years old at the time. His story is one of the romances of the Home

A Social Experiment in Panama

and strange and remote as it may seem touches the recent controversy between Panama and Costa Rica.

This first year the main source of our income has been the proceeds of a great Charity Ball at the Tivoli Hotel, Ancon, and, later, supplemented by gifts from churches, lodges and individuals on the Isthmus and in the United States. The receipts from all sources for the year ending April 15, 1921, have been \$5,372.84, and the expenses, \$4,141.14. It should be noted that these expenses have been considerably lessened by the happy rule of some to make regular contributions of food supplies and clothing, rather than money donations. The house mother makes the interesting report that it was necessary for her to spend during the year for clothing only twelve dollars, so generous had been the gifts.

For this second year upon which we are entering, our income will probably be derived from sources a little more fixed, but still less than we should like to count on, particularly in this land where the personnel of all activities changes so quickly from year to year. The rent of the Home has been provided for, and it is hoped that a portion of its maintenance may be included in the budget of Saint Luke's Church, Ancon, in case the result of the Nation-Wide Campaign should permit this to be done. Of this there seems to be little doubt and we are correspondingly encouraged. The necessity for personal subscriptions will still continue, and it is the purpose of the directors to have annually a Charity Ball. It is believed that many will welcome an opportunity to show their continued interest in the Home, either directly or indirectly.

What has been done for the children whose care has been assumed?

We have tried to give them that which would be theirs in any good home, in the best home, Jewish or Christian. We have seen to their education. We have tried to train their morals. We have felt that the Church



FAITH HOME

is a factor that few homes, certainly not this home, can safely do without. So we have sent those of school age to the public schools of either Panama or the Canal Zone. They attend Saint Luke's Church, Ancon, and they have their own frequent attractive chapel service in the little oratory called "The Holy Child".

Our warmest thanks are due Major E. A. Boccock, U. S. A., superintendent of Santo Tomas Hospital, Panama, for his unfailing interest in the health of the children, and to Doctor Brinton L. Warner, who, from the opening of the Home, has never made any charge for his skilled dental work. Fifty-four visits have been made to Doctor Warner and thirteen children have, at different times, for complaints more or less serious, been patients at the hospital.

Grateful mention is also made of the services generously given to the Home by the Scadron Optical Company, of Panama. After examination eyeglasses were furnished two children without charge. Mr. W. J. Fice, of the Pan-American Shoe Company, of Panama, repairs the children's shoes at half price. And among other friends

A Social Experiment in Panama

who have materially helped to lighten our expenses we number two barbers who make no charge for their services.

During the year seven children have received Holy Baptism and three were confirmed on Palm Sunday. Four are now communicants of the Church.

Closely related to the physical and spiritual interest of the children is their education in morals. Some of them—it is the pity of homeless children—have only a bare intimation of the most familiar virtues. We gratefully make record of the cooperation of the teachers in the Panama and Canal Zone schools, particularly of Miss McCray, principal of the Ancon school.

Mention should be made of the very sensible loss sustained by the children in the resignation from the Board of Directors of two of their most devoted friends. Mrs. Chester Harding resigned when Governor Harding's term of office expired, and Colonel Greenleaf resigned when he was recalled to the States. The Board of Directors is now as follows: Mrs. Jay J. Morrow, Mrs. Samuel W. Heald, Mrs. Estelle S. Royce, Bishop James Craik Morris, Doctor D. P. Curry, Doctor W. C. Rucker and Archdeacon H. R. Carson.

There are a few days, I think, that will long be remembered by the children. One was their first real Thanksgiving Day. Another was their first Christmas. On Thanksgiving Day they were all the honored dinner guests of Mr. and Mrs. S. W. Heald. On Christmas, though their happiness began with General and Mrs. Kennedy and the soldiers who had to do with putting in place The Tree, there was, apparently, no end to the number of friends all over the Isthmus who wanted to have a share in that first Christmas.

With the happiness brought to the children these days and others have brought it also to the directors, for it has meant not merely an assurance of support but genuine cooperation in this modest social venture.

Friends in the States, through the bishop and archdeacon, have made special gifts for the purchase and upkeep of a Ford, and for this we are most grateful.

What do we need for the future?

First of all, we want to keep the interest and justify the confidence of those who have made it possible for us to go thus far with this work. We want it to go a little farther. We are giving thought to the day, it cannot be far distant, when we may have not merely a rented house for our home but our own property, upon which we can build and enlarge along lines now closed to us. For many reasons some of us would like the Home to remain always within the Republic of Panama. But for that day, wherever we may build, so that our undertaking may no longer be of the nature of an experiment but part of the social life of the Church and community, we shall need large gifts. Not gifts of *tens* but gifts of *hundreds*.

The closing words of the address of Bishop Morris to the primary convocation of the Episcopal Church in this district suggest the ground of our hope and appeal for a larger building, built after our own plans for the realization of our work for the little ones. After all, it is simply *noblesse oblige*.

"* * * remember that the Canal Zone itself is small, yet that it reproduces, in little as it were, the whole United States; and that the life lived here is the life that touches more closely than any other the life of our Spanish-speaking friends. It is for us, who have inherited and transplanted the institutions of Britain and America; for us who yield allegiance to the historic Church of the English-speaking people and accept Her standards of faith and piety, Her ministry and Her sacraments; it is for us, I say, as God gives us opportunity, to exemplify in another clime and in another era the lessons our fathers have taught us."

THE AMERICAN CHURCH INSTITUTE FOR NEGROES

By Isabel M. Carter

WHILE the American Church Institute for Negroes is not in any way under the jurisdiction of the Woman's Auxiliary, no article on the work of the Institute would be complete without a tribute to their hearty support. We have never appealed to them in vain, and many thousands of dollars have gone to our Church industrial schools as a direct result of their sympathetic help in behalf of Negro education. It is not too much to say that Saint Agnes's Hospital, Raleigh, one of the very best hospitals for Negroes in the South today, would not now be in existence but for the help given by the Woman's Auxiliary, and many are the gifts of money and workers that have been given to our Saint Augustine's, Saint Paul's and the Fort Valley Schools, through the efforts of the Woman's Auxiliary to extend this important phase of the Church's work.

The American Church Institute for Negroes can, I think, be rightly called a sort of clearing house for the Church's educational work among the Negroes. It started its work in 1906 as an incorporated body, authorized by the Board of Missions, with only three schools on its list, namely, Bishop Payne Divinity School at Petersburg, Saint Augustine's School, Raleigh, and Saint Paul's School, Lawrenceville. The new organization of the Presiding Bishop and Council has also made the Institute its official agent for the supervision of Negro educational work.

The plan of the Institute, from the first, has been to ally itself with schools already established rather than to incorporate new ones. In addition to the three above named, it has now on

its list the following: Fort Valley School, Fort Valley, Georgia; Saint Mark's School, Birmingham, Alabama; Saint Mary's School, Columbia, South Carolina; Hoffman - Saint Mary's School, Keeling, Tennessee; Vicksburg School, Vicksburg, Mississippi; and the Gaudet Normal and Industrial School, New Orleans, Louisiana. These schools receive from the Church, through the Institute, annual appropriations varying from \$1,200 to the smaller schools to \$25,000 and \$30,000 to the larger industrial schools. After affiliation with the Institute—and every year we have to refuse requests from institutions desiring this affiliation, on account of lack of funds—each school must maintain a certain scholastic standard; it must be a Church school in every sense of the word, and it must submit each year to the Institute treasurer a properly audited financial account. These appropriations are decided upon after careful scrutiny of reports and estimated budgets from each school, and after repeated visits of inspection, on recommendations by the Reverend Robert W. Patton, D.D., director of the Institute, and James H. Dillard, LL.D., a member of the Board of Trustees. Doctor Dillard is also president of the John F. Slater and Jeanes Funds and is a recognized authority on the subject of Negro education.

In the ten Church industrial schools, under the supervision of the Institute, there is an annual enrollment of over 3,000 pupils who are being taught, under Christian influences, the Gospel of clean living, right thinking and hard work. Over thirty different trades are taught and the percentage of pupils in the higher grades is steadily increasing,

The American Church Institute for Negroes

which means, eventually, a larger number of well-equipped Negro teachers.

This need of properly trained Negro teachers is very great. The National Supervisor of Education in Washington has said that the Episcopal Church should have a Church industrial school, such as Saint Augustine's, Saint Paul's and the Fort Valley School, in every diocese of the South.

With the Negroes numbering one-tenth of the total population of the United States, the opportunity afforded the 3,000 pupils in the Institute schools is but a fraction of what the Church should be doing for Negro education. Doctor Peabody, one of the country's leading authorities on the Negro question, and a member of the Institute Board of Trustees, says that the Negro is notable for two things especially, his proven religious qualities and his "educability".

In our big cities in the North and West we are very insistent that the children of our foreign-born citizens should have an education. Should we not, with even more reason, take care of the children of our black people who came to this country not for pleasure or profit, as do the foreign-born, but who were brought here to be the slaves of the more fortunate?

In traveling through the rural districts of the South, as I did this summer, this subject of a fair chance for the Negroes is brought very forcibly to one's mind. Through mile after mile, in certain sections of the country districts, one sees practically nothing in the way of homes but little Negro cabins, with small farms in varying degrees of production. In many of these places, the cabin will be almost falling to pieces, the grounds neglected and not a sign of a flower lightens the general appearance of shiftlessness. But, occasionally, you will see a cabin that has just been painted, or at least whitewashed, with a small porch built on. There will be a well-cared-for garden and farm, and flowers planted

around the doorstep. If you knock at the door of one of these cabins, as I did several times, you will be almost startled by the extreme neatness of everything within. From the old "mammy" who answers your knock, you will learn that the general brightness and well-kept look about the place is due to the fact that some member of the family, a grandchild, usually, is now, or has been at some time past, a pupil at one of the industrial schools, or else that a "rural teacher" has recently visited the community. I wish I had the time to tell of the inestimable good that is being accomplished by these rural teachers who are sent out from two or three of the schools under the supervision of the Institute, and of the help and comfort that are given by the district nurses maintained by some of the schools. It would not be amiss here, I think, to say that the funds for these nurses are obtained almost entirely from the women of the Church, through the efforts of the Woman's Auxiliary. Such schools as the Fort Valley School, Saint Paul's, Saint Augustine's and the Okolona School are much more than mere institutions of learning. They are doing social settlement work of a high order.

I feel certain that once the great Episcopal Church learns that She has in the schools now operating under the American Church Institute for Negroes the foundations for several institutions such as Hampton and Tuskegee, She will gladly furnish the funds for their proper maintenance, not only for the good of the race itself, but for the good of the whole country. "There is a poor blind Samson in this land

Shorn of his strength and bound in bonds of steel

Who may, in some grim revel, raise his hand

And shake the pillars of this common-wealth

Till the vast Temple of our liberties
A shapeless mass of rubbish lies."



THE SISTER IN CHARGE OF TRUE LIGHT DISPENSARY
AND SOME PATIENTS

THE TRUE LIGHT DISPENSARY

By Sister Ruth Magdalene

IT is five minutes to ten, on a morning when the True Light Dispensary in Wuhu, China, opens its doors to *ch'iao pin*, as the Chinese colloquial puts it, or in plain English, to treat the sick.

The small waiting room is already well filled. Here are two or three young women from the thread mill, and a little girl from the same place, her eyes heavy with weariness, for she has been working in this mill all night and has hardly strength left to come and let us care for her poor tired little body. Here are some of our neighbors, mothers bringing their children, a farmer or two from the fields, a carrying coolie, and a young laborer, who has himself found healing within our gates, brings his young wife and a tiny baby. We have the old and the young, the maimed

and the blind, and in them all we may minister to the Blessed One Who washed His disciples' feet.

The sister in charge of the dispensary is in the little surgery opening her cupboards and putting out the various ointments and medicines, the bandages and dressings which will be needed. The coolie comes with the big can of hot water—the can is made out of a Standard Oil tin!—basins and disinfectants are made ready, aprons and rubber gloves donned, and we open the door into the waiting room and call *ti ih hao*, "Number one".

Ti ih hao comes in, puts his bamboo ticket on the window sill, seats himself on a bench, and tells us what his trouble is. If we cannot understand we turn to Mr. Ch'in, our invaluable Chinese teacher and lay-preacher, who is

The True Light Dispensary

talking to the patients as they wait their turn. He is ever at hand, in cheerful and ready helpfulness, and when we thank him he responds, "It is only my duty".

Now comes an old man who has been coming to us for weeks; his knee has endless and obstinate open sores, slow to heal. He left us for a while and tried a Chinese "doctor" who charged him not a little and only made him worse, so back he came to the "foreign nurse", a little ashamed of having given us up!

The other sick people come and go, in their turn, any number having terribly infected eyes; we do what we can for them, but, alas, too often they are beyond any help and doomed to go through the rest of their lives in the dark. Blindness and other physical sufferings here are often just taken as a matter of course, with the comment *mun yee fah tsz*, "it can't be helped"; and the tragedy is that in many cases it could have been helped if the "foreign doctor" had been consulted. And here let me say how much we owe to the doctors of the Methodist Mission Hospital in Wuhu, to whom we turn often for help in cases which we cannot handle, and who are ever most generous in giving that help.

One of the families whom we look upon as a special charge of ours lives just across the way from us. The father is a leper, and when we came to know him, a little less than a year ago, he was well nigh in despair. His disease had disabled him to such an extent that it was impossible for him to work, and people shrank from him, even as they did when the Great Physician walked this earth. We were able to give him such immediate help as they stood in need of, and then went to work to find what we could do to at least arrest his disease. We feel sure that the thing that has helped him most is prayer, for many at home and here in China are praying for him. The trouble has certainly been arrested and

he seems much better and is able to do a certain amount of work.

His small boy of five is now in our day school and is a bright, handsome little fellow. There is also a little girl, not quite a year old, and she is a darling. When we first knew these people, the baby's mother brought her over one day to see us and, as we were standing in the dispensary where the medicine cupboard was open, the woman pointed to the numerous bottles and asked us to poison the baby. We reproved her, and she replied that they had no rice to eat. No rice to eat and here we are, near neighbors to them, having all we needed and more. Thank God we had found it out! And now the carpenter and his wife have learned to believe in their Heavenly Father and it is a joy to see their faith growing. Our prayer is that they may shine as bright lights for Him in the gross darkness of the surrounding heathenism. Will you not add your prayers to ours, that our Master will continue His blessed work of healing in this son of His? We know that He is just as able to heal him now as He was in the days of His sojourning with the sons of men, and we wait on His mercy, being sure that however He answers our prayer, it will be well.

It is borne in upon us more and more that it is only by really loving these people that we can bring them to the Master, by loving them in our smaller measure as He loves us; loving them when they disappoint us, when they fail us, when they seem unresponsive and ungrateful, always, always, loving them. It is not an easy lesson to learn, but as we strive to learn it we see the value and worth of so doing. It is all so worth while, trying day by day to manifest His great love. We ask the prayers of you who read, that we may so give ourselves to our dear Lord that He may shine through us, using us to bring these dear people to the joy and peace that have no end.

THE PRINCETON SUMMER CONFERENCE

By the Reverend G. Ashton Oldham

THE Second Conference for Church Workers at Princeton, extending from June twenty-eighth to July eighth, was a success beyond all expectations. The total enrollment of about two hundred and seventy was about double that of the previous year, but more striking and encouraging still, in the opinion of several experienced observers, was the intense moral earnestness of all the members. There could be no manner of doubt that the young people who attended came to get something, first of all, perhaps, for themselves in the way of deepening their own spiritual lives, and secondly that they might be the better equipped for their service of others through the Church.

The programme was similar to that of all such conferences. Beginning with a daily celebration of the Holy Communion at 7.15, followed immediately by breakfast, came two class periods of an hour and a quarter each, with brief intermission, after which the entire conference attended the Bible hour at noon, which consisted of a study of the Beatitudes, conducted by Canon DeVries of the Washington Cathedral. The afternoons were given up to recreation, which occasionally took the form of strolls under expert guidance through the beautiful and venerable buildings of Old Nassau or motor rides or walks to near-by points of historic interest, such as the Washington Headquarters. After supper there followed a half hour of hymn singing and the Vesper Service on the lawn, conducted by the pastor.

The courses of study covered the three main fields of Missions, Religious Education and Social Service, several courses being offered in each department. In addition there were several general courses in personal re-

ligion. Judging by the faithfulness in attendance and the result of the examinations, an unusually high standard of excellence was attained. The deep spiritual note running through the conference was evident in the constant attendance at the Bible hour and the Vesper Services, but more particularly in the very large attendance at the early Eucharist, which averaged over one hundred daily and reached at one time over two hundred and fifty.

The week end including the Fourth of July was made memorable by the attendance of a large number of members of the Brotherhood of Saint Andrew from New York and New Jersey. Also at the same time as the conference were held the sessions of the Clergy School.

On the whole, the Conference was a splendid success, so fine indeed that the only problem facing the Board of Managers as we look forward to another year is that of how adequately to take care of the numbers that are sure to come. The Princeton Conference has already passed the experimental stage and has more than justified the hopes of its founders. Its real significance, however, is not to be found by mere statistical enumeration of attendance or results, but rather in the evidence it affords of the earnest determination of so many young members of the Church to equip themselves more adequately for the Master's service. When it is recalled that this period covers all the holiday many of these young people have and that they come considerable distances at some expense, we have the very best kind of evidence of their anxious desire to acquire a deeper knowledge of spiritual things and to prepare themselves to become better soldiers and servants of Jesus Christ.

THE SEWANEE SUMMER TRAINING SCHOOL

By Catherine Miller

FROM August the ninth to August the twenty-second inclusive a most interesting term of the Summer Training School for workers was held at Sewanee. Three hundred and eight men and women availed themselves of the opportunity in order to receive training as leaders in the work of the Church through the Departments of Education, Social Service and Missions, and to gain spiritual strength in communion with God and fellowship with each other.

Each day was begun with the celebration of the Holy Communion. Following breakfast, the Reverend Louis Tucker conducted Bible study for the entire school and then we separated for classes in departmental work. In the work of the Department of Religious Education the *Teacher Training* and *Christian Nurture* courses were especially stressed. The Department of Missions conducted two normal classes and study classes on *The Worldwide Mission of the Church* and *Girls in the Church*. There were two classes under the Department of Social Service led by the Reverend Charles N. Lathrop and Mrs. John M. Glenn. In addition to the lectures on *Parish Organization and Administration* by the Reverend R. W. Patton there were other courses especially for the clergy and laymen. During the afternoon hours, group conferences were held in all departments.

During the first week of the school at the vesper services the general subject of the addresses was *Marriage and the Family*. The second week the subject was *Christian Ideals*, which included *Ideals for Men*, *Ideals for Women*, *Ideals for Parents*, *Ideals for Children* and *Ideals for Young People*. The short impressive talks were very helpful in showing how to keep

the Christ-like ideal of life always before us.

In the evenings addresses were given on *The Responsibility of the Church for Industrial Relations* by the Reverend Charles N. Lathrop; *The National Cathedral* by Reverend Henry R. Talbot; *Americanization* by the Reverend C. F. Bridgeman; *The Negro Race in America* by the Reverend R. W. Patton; and *Christian Healing* by Mr. Blanford.

On Sunday, August the fourteenth, the sermon in the morning was by Bishop Gailor, President of the Council, and in the evening by Bishop Green, Coadjutor of Mississippi.

Bishop Mikell preached at the morning service on August the twenty-first, and the Reverend Lloyd Craighill of China in the evening.

One of the most interesting and unique features of the school was the large number of young people present and the work they did there. Under the direction of the Reverend Gordon M. Reese a Young People's Service League was formed and a number of meetings held during regular class hours, in order to train leaders to organize this league in their parishes. Another class for young people was held on *Church Loyalty and Devotional Life*. This was led by Mr. Reese and Miss Jeanette Ziegler. Hikes, campfires and other activities were planned for the boys and girls and the combination of the two interests brought a deep realization to the young people that the Church is awakening to a greater sense of responsibility to their needs and it showed us all, to quote one of the boys, that play and religion can go together and that "they will work fine." Everyone voted the Sewanee Training School of 1921 a great success.

NEWS AND NOTES

THE Woman's Auxiliary has lost two of its most valued members in the death of Miss Jane Wilkes of Washington and Miss Edith Duer of Baltimore. Both were actively interested for many years.

✱

IF this paragraph should come to the attention of any who have failed to receive information regarding the Centennial, write to the Reverend Franklin J. Clark, at 281 Fourth Avenue, New York, secretary of the Committee on Arrangements, and information and suggestions will be gladly sent.

✱

THEY are going to give the Centennial Pageant in All Saints' School, Guantanamo, Cuba. Miss Ashhurst says, "Many of our Church members are out of work, but we don't want that sad fact to lessen our interest in the Church's mission. Our new building is nearly completed. We hope to make use of it for Sunday and day school purposes, and for many entertainments for our Lenten and Birthday Offerings."

✱

IN sending the picture of Trinity Church, Portland, Oregon, where the next United Thank Offering will be presented (see page 640) Mrs. Nilson Johnston says, "The rector of Trinity has promised the services of his church, of himself, his parish house and rectory for anything we may want at Convention time." The Auxiliary women of Portland are already laying plans to make their meeting next year a great event.

✱

IN our June issue we published a note telling of the need for phonograph records at our mission in Tanana, Alaska. In a letter just received Deaconess Pick says, "Over a hundred records have come in response

to the appeal. A large package packed by Landay Brothers of New York came today without name of sender. Could you acknowledge this in THE SPIRIT OF MISSIONS as otherwise I do not know how to?" We are glad to do this and to thank the thoughtful givers on behalf of the Alaska mission.

✱

THE new buildings of Saint Agnes's School, Kyoto, afford ample accommodations for the more than two hundred and fifty pupils. These buildings were erected largely through gifts of the Woman's Auxiliary and are splendid, but the equipment is inadequate. The new Etiquette Building was put up at a cost of nearly \$2,500 by the graduates of Saint Agnes's. It is purely Japanese and very lovely. It will be used for the teaching of flower arrangement, ceremonial tea and such Japanese subjects.

✱

MISS ELEANOR RIDGWAY of our mission at Allakaket, Alaska, sends us this interesting item: "On the Fourth of July at the service I had an offering taken for the Archdeacon Stuck Memorial Fund and I enclose a draft for \$41.50, the amount of the same. The offering was a novel one in that \$26.50 of it was cash and there were twenty-two muskrat skins. These I took to the trader and he did his bit towards the offering by giving us \$2.25 more than the value of the skins. May I say to the credit of our native people that among the twenty-two skins given there was but one poor one. I had asked them the week before to be prepared to give the offering and after the service the people said that some did not have cash and would it be all right to give the skins. They said that the Archdeacon had always been their friend and they honored him and wished to give to the fund. I told

News and Notes

them by all means to give the skins and if I could not get the cash I could send the skins 'outside' and they could be sold there—so they were most happy to give of their bit.”

* *

THE Reverend W. H. Decker of our mission in Cuba recently wrote us as follows: “A number of people have written me asking about our work on the Isle of Pines after reading what I have written in *THE SPIRIT OF MISSIONS* during the past year or two and I wish to take this opportunity of saying something about our new school.

“There are in the town of Nueva Gerona quite a number of American children who have no school privileges except the Cuban schools. These are good but they do not teach English. There are also a number of Cuban children who would like to learn English.

“Our Church has an excellent opportunity for building up an important work here if we do it now. We have bought a house and a large plot of land and propose starting a school. The teacher has been employed. She will live in a part of the house and conduct the school in a large front room. She will work for half-price as she is a real missionary, but we must not ask her to do this. The house is sadly in need of repairs, and we must have money to repair it. What we really need is a new house for a school and to repair the old for a residence.

“We shall also start a Sunday school. These schools are the only means of reaching the native people. We want to teach them Americanism, not necessarily ‘United Statesism.’ They are already Americans and are proud of it but we can lead them in better paths and teach them to know our Lord Jesus in a better way. Many of them know nothing of Him. If our Church is to do anything among the native population it will be by means of schools.

“My work is scattered over an island half as large as Porto Rico. I have to travel a lot. To facilitate matters and be more in the center of things I am giving up my very comfortable house in Santa Fé and am taking a cottage in Nueva Gerona. I must be near this school and more in the center of my work.”

*

AT the forty-third annual commencement of Saint John's University in Shanghai forty degrees—three of them honorary—were conferred. The recipients of the honorary degrees were Doctor C. C. Wang of the Ministry of Communications, Professor R. M. McElroy, the first exchange professor sent to China by the American government, and Doctor David Z. T. Yui, general secretary of the Chinese Y. M. C. A. The occasion brought together the usual gathering of alumni and others prominent in civic and religious life, among them the Chinese Commissioner of Foreign Affairs and the consul general for the United States. In his address as president Doctor Pott said that a new departure had been made in the administration of the university in the election of Professor J. A. Ely as dean of the College of Arts and Science. He also announced the gift of seventeen thousand *taels* from Mrs. J. F. Seaman in memory of her husband, for over forty years a highly respected resident of Shanghai. This, with the \$10,000 already given by Mrs. Seaman, will be used for the erection of a new building to be known as Seaman Hall. In outlining plans for the coming year Doctor Pott stated that the courses in civil engineering and business were to be expanded and a new course on journalism, in connection with the English Department, introduced. In his closing sentence he struck the keynote of all our work in China. “True service to China is the object for which this institution exists and all our plans are inspired by this aim.”



ON July twenty-fourth the beautiful granite monument to the late Reverend A. R. Hoare reached Point Hope. On Sunday, July thirty-first, it was dedicated in the presence of a large Eskimo congregation. The sermon was preached by the Reverend William A. Thomas, in charge of the Church's work among the Eskimo people, and interpreted by Tony Joule,

who was Mr. Hoare's favorite boy and who has recently spent three years in Mount Hermon School, Massachusetts. The stone is the most beautiful of its kind in Arctic Alaska and a fitting memorial to one who spent so many years in devoted labors for the uplifting and enlightenment of the Eskimo people.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

It is hoped that, so far as possible, provision will be made for the travel expenses of speakers.

The secretaries of the Department of Missions are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York City.

When no address is given, requests for the services of the speakers should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

The Reverend Guy D. Christian.

CHINA

The Reverend Lloyd R. Craighill.
Mrs. Craighill
The Reverend S. Harrington Jittell
Miss Alice Gregg.
The Reverend C. F. McRae.
The Reverend Y. Y. Tsu, Ph.D.

JAPAN

The Reverend Norman S. Binsted.
The Reverend W. J. Cuthbert.

LIBERIA

Bishop Overs.
The Reverend W. M. Ramsaur.
Mrs. Ramsaur.
Miss M. S. Ridgley.

PHILIPPINE ISLANDS

The Reverend G. C. Bartter.
Mrs. Bartter.
Miss Eveline Diggs.
Mrs. A. B. Parson.



FANNIE E. CLEAVER
Alaska
From Pennsylvania



LEONARD TOMKINSON
Anking
From England



MARY J. SMITH
Shanghai
From Virginia



JOSEPHINE L. HUTCHISON
Shanghai
From Fond du Lac



ELLIS NIMMO TUCKER
Shanghai
From Southwestern Virginia



DEACONESS MURIAL A. THAYER
Alaska
From California



BESSY E. CURTIS
Tokyo
From Minnesota



THE REV. R. A. MAGILL
Shanghai
From Virginia



ISABEL A. GOLD
Shanghai
From Montana

RECRUITS FOR THE FIELD

OF the recruits for the distant fields whom we introduce to our readers this month, two have gone to Alaska, one to Japan and six to China.

Alaska: Deaconess Muriel A. Thayer is a native of California and a member of the Cathedral mission of the Good Samaritan in San Francisco. She is a graduate of the Deaconess Training School of the Pacific and has had experience in hospital work. She will be stationed at Allakaket.

Miss Fannie E. Cleaver is a nurse who has gone to the Hudson Stuck Memorial Hospital (Saint Stephen's) at Fort Yukon. Miss Cleaver was born and brought up in Calvary parish, Conshohocken, Pennsylvania. She is a graduate of the Pennsylvania Hospital Training School and of the Deaconess House, Philadelphia.

Anking: Mr. Leonard Tomkinson is a layman who for five years prior to 1915 was on the staff of Saint James's School, Wuhu. He was born in China and educated in the schools of the China Inland Mission. In 1916 he left China for England. Bishop Huntington was very glad to welcome him back to the district.

Shanghai: Miss Isabel A. Gold was born in Faribault, Minnesota, and was educated at Saint Mary's Hall. Later she took a business course at the Collegiate Institute in Minneapolis. For some time she was in charge of the (government) Extension Service of the Home Economics Department in Montana. Being desirous to undertake missionary service she applied for the position of secretary in the office of Dr. Pott, president of Saint John's University, where her sister has been a teacher.

Miss Josephine L. Hutchison is a teacher of physical education who has gone to Saint Mary's Hall in Shanghai. She is a native of Wisconsin and a member of All Saints' parish in the

diocese of Fond du Lac. She is a graduate of the University of Wisconsin and has taken degrees at the University of Illinois and at Columbia.

The Reverend Robert Alexander Magill is a Philadelphian. When a layman he did most acceptable work in Galilee Mission in that city. While studying for Orders at the Virginia Theological Seminary Mr. Magill was an assistant in a rural parish and also worked in the missions connected with the Seminary. He will do evangelistic work in China.

Miss Mary Jacquelin Smith has gone to the Mahan School in Yangchow, where the need for teachers was acute. She is a Virginian and a member of Grace parish, Berryville. Miss Smith received her education at Stephenson Seminary, Charlestown, West Virginia, and Goucher College, Baltimore. Miss Smith has the best traditions of our Church behind her, her great-grandfather, grandfather and four uncles having been clergymen.

Ellis Nimmo Tucker is a son of the bishop of Southern Virginia. This is the fifth of his family whom the bishop has sent to the Church's mission in the Far East. His sons, the bishop of Kyoto and Doctor Augustine Tucker of Saint Luke's Hospital, Shanghai, are well known to our readers. Another son, the Reverend F. Bland Tucker, served for two years in Japan, and a daughter, Miss Maria Tucker, acted as a substitute for a year at Saint Agnes's School, Kyoto. Mr. E. N. Tucker will be a teacher in Saint John's University, Shanghai.

Tokyo: Miss Bessy Elnora Curtis is a graduate nurse who has gone to Saint Luke's Hospital, Tokyo. She is a member of the parish of The Nativity, at Wells, Minnesota, her native town. She is a graduate of the training school at Saint Barnabas's Hospital, Minneapolis.

EDUCATIONAL DIVISION

DEPARTMENT OF MISSIONS

William C. Sturgis, Ph.D., Secretary

THE resignation of Mr. Piper, who has accepted a position in connection with religious education in the diocese of Michigan, leaves this Division very short-handed. I must therefore beg the indulgence of my many correspondents if their letters sometimes remain a few days unanswered.

The most important work at present on hand is the preparation of seven rather elementary programmes for group discussion covering the following fundamental topics. The suggestion came from the Second Province and was accepted by the Council and referred by them to the various Department heads for elaboration.

- (1) The Mission of the Church and Her responsibility.
- (2) The Task of the Church in Missions and Church Extension.
- (3) The Task of the Church in Christian Social Service.
- (4) The Task of the Church in Religious Education.
- (5) The Organization of the Church for meeting Her task.
- (6) Christian Stewardship.
- (7) The Sources of Power.

These programmes are intended for use among parish-groups of adults who have never, perhaps, given much thought to the subject, have certainly never studied it seriously and are not as yet prepared to do so. The desired end will be abundantly attained if these elementary studies lead to a desire for something more advanced.

Another important task is the preparation of a series of handbooks on missions to supersede the so-called *Hundred Pamphlets* which were never of great value and are now obsolete. Each of these new handbooks will treat a separate field and will contain about forty pages of print with good illustrations, bringing the history of

the mission up to the close of the year 1920. At the back of each handbook space will be provided for a supplementary leaf covering the year 1921, another covering 1922 and so on. Thus the handbook will always be up to date, and the whole set will give, together, a complete record of the work in our various fields. The first of the series—China—is now nearing completion; the preparation of others in the sequence is merely a matter of how much time can be spared from other duties. We are going to try to keep the expense down so that the books can be sold for 25c each, but they must be bound in boards to be durable.

We have been fortunate in securing the bishop of Mississippi as the writer of the book on the Negro for study in 1922-23. The standing committee of the diocese has been kind enough to make it possible for Bishop Bratton to lay aside temporarily some of his episcopal duties in order that he may have the opportunity of serving the whole American Church in this manner. There is no one in the United States better qualified to do it, and we may expect an informing and authoritative book.

Last month the possibility had occurred to me of preparing a book based on the report of my recent observations covering the mission-fields of the Anglican Church around the world. On further thought, the plan appears impracticable, and has been abandoned. A good deal of emphasis would have been laid upon the present startling opportunity in India; but this is a matter which will be fully treated in the forthcoming course to be issued by the Missionary Education Movement.

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary

HERBERT HOOVER during the War accomplished the conservation of food, for the most part, by no extraordinary means or organization but by calling on the world in the name of humanity. The women of America led in the conservation. In like manner in this great work for humanity in America of keeping our foreign-born neighbors and their children in touch with God, which is the foundation, and making them united, loyal, reverent citizens—in this also for the most part no extraordinary means or organization are needed; only the friendship of the best Americans and normal brotherhood and ministrations of the parish Church. The women of the Church can lead in this, in fact in many parishes they are leading.

The Woman's Auxiliary has had the right start in this work of domestic missions. They studied throughout the country two years ago the book *Neighbors*. That was the introduction. It showed the field ripe for harvest, right in the home town. It aroused many to the realization that they themselves could be real missionaries right in their own parish. But *Neighbors* was only an introduction. It did not set forth very definitely just how to go about it.

For the two years since *Neighbors* was published we of the Foreign-Born Americans Division, who were called to officially lead this pressing missionary task, have been working out the solution of "how to do it". Many all over the country are now doing it as never before. The way is really very simple and very normal. But though it requires no new organization it does require definite plans, and more definite study, and in every parish some real leaders.

Here is one of the greatest missionary opportunities the Woman's Auxiliary has ever had. Nearly every parish branch has this opportunity, for nearly every parish has within its bounds from one to tens of thousands of lonely, unchurched people of foreign birth or parentage.

May I suggest to all branches of our Woman's Auxiliary the following definite steps to be begun at your very next meeting? Appoint the right woman a special Foreign-Born Americans Secretary with a committee to act with her. It is all-important to send to Auxiliary headquarters, 281 Fourth Avenue, New York, for the parish programme *How to Reach the Foreign Born* (ask for free leaflet, No. 1520), then fit this programme to your branch of the Auxiliary. Let the group of women who are really willing to lead in the actual missionary work—not the whole branch, but a group of earnest volunteers who are ready to thus specialize and lead in the work—form a special study class and use our new book, *Foreigners or Friends*. It is the practical application of *Neighbors*. There is a *Leaders' Manual* to go with it and it gives the essential training for work and no end of practical suggestions. Let the new Foreign-Born Americans Secretary send for a number of the two new free leaflets, *Friendliness* (No. 1526) and *Who Are the People of the U. S. A.?* (No. 1528) and distribute them through the parish.

There is a wonderful opportunity to serve Our Lord and our neighbors.

Please feel free to write to me direct for any help this office may give. Address the Reverend Thomas Burgess, 281 Fourth Avenue, New York, N. Y.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY

THE WOMAN'S AUXILIARY AND RELIGIOUS EDUCATION

IF I could speak to every member of the Woman's Auxiliary during this Jubilee Year I should try to say at least two things:

Looking back over the years I should record in the name of all the educational forces of the Church the gratitude felt for the assistance given to education by the members of the Woman's Auxiliary.

Looking forward, I should urge that the most immediate need and the place where women could make the most strategic contribution to the work of the Church is in recruiting the Ministry.

FOR nearly fifteen years I have been entertained in the homes of some of the most active families in our parishes. In almost every case a member of the Woman's Auxiliary is my hostess. These women are members of the Woman's Auxiliary—plus; or inspired by their membership in the Woman's Auxiliary, they find their expression of the Church's life incomplete unless they are occupied with some type of educational leadership.

The growth in the educational movement which I have seen in the last fifteen years could not have taken place without the members of the Woman's Auxiliary. They have taught in Church Sunday Schools, they have conducted Bible classes, they have been leaders of teacher training classes, and in some of our student groups they have been the creators and sustainers of the interest of the students in the Church.

But when I think of the United Offering workers I am most proud of the Woman's Auxiliary's educational contribution. I see thousands of children and women, young and old, who have had the benefit of carefully chosen United Offering teachers in all parts of the world and through these have heard the Good News of the Life Eternal.

AMONG the new tasks that await the women of the Church is one in which thousands of women have already had a glorious share: It is the task of so interpreting the office of priest and prophet that young men will take up the authority and message of religious truth that has been passed forward by generations.

I would urge that the Woman's Auxiliary consider the general situation in all the churches: there are about 5,000 vacant churches in the United States offering salaries this autumn; there are less than 3,000 young ministers ready to fill them, and less than 600 of these are graduates of seminaries. With this, consider: (1) That our communicants are increasing above the average increments of all the religious bodies of the country, but the increase of our ministers is lagging far behind in proportion. (2) That our own Church families are not providing ministers; a careful study reveals that forty to forty-five men out of every one hundred ordained, come from the Baptist, Methodist or Presbyterian communions.

Every mother of a boy has asked the question: Do I want my son to be a minister? Hundreds of mothers have told me that they have prayed daily that their sons would receive the call.

What will the women of the Church do in these critical years to help each other answer the question: How many will become partners with God in giving their sons the call?

THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

THE WOMAN'S AUXILIARY AND THE NATION-WIDE CAMPAIGN

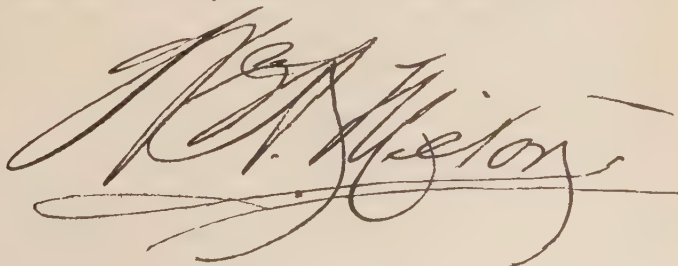
CONGRATULATIONS and felicitations from this Department to the Woman's Auxiliary upon the completion of the first fifty years of its wonderful history. And especially grateful recognition of the tremendous educational value of its work from the beginning of its history.

Perhaps the best evidence of the sincerity of our appreciation is the request we made last winter that the Woman's Auxiliary assume the responsibility for the training of leaders in what we consider to be the most important educational work which this Department proposes as an absolute essential in the effort "to inform the mind and awaken the conscience of the Church", and that means, of course, *every member* of the Church. We speak of the group discussions.

Already the educational secretaries of the Auxiliary have conducted quite a number of training institutes for mission leaders, and are holding themselves in readiness to answer any call from diocesan authorities for such institutes.

Our present purpose, however, is not to give explicit directions but to urge upon all branches of the Woman's Auxiliary, diocesan and parochial, the importance of this method of bringing before the Church the information so needed to arouse every member to a full sense of responsibility and to express our conviction that the women of the Auxiliary are best fitted to take the lead in this work.

If parish branches will call upon the diocesan branch for trainers of their leaders of groups, the diocesan officers will have the incentive needed to induce them to arrange with the central office for engagements with their secretaries at as early a date as possible. And so the thing we so much desire, and that the Auxiliary can so well supply—the equipment of parish leaders of such groups all over the Church—will be accomplished. And the Auxiliary will have one more triumph to its credit in this Jubilee Year of its splendid life.

A large, elegant handwritten signature in dark ink, which appears to read "W. H. Milton". The signature is written in a cursive style with long, sweeping strokes and a prominent flourish at the end.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

WOMAN'S AUXILIARY CONFERENCES, 1921-1922

THERE never has been an age when the value of the mutual discussion of problems was so fully or so widely recognized. Throughout the business and political world conferences have taken the place of the dictation of one man in the decision of questions relating to policy or in the adjustment of difficulties. The value of this plan of co-operative thinking is apparent.

This principle so well recognized in the business world applies equally well to the work of the Church.

The conferences for Woman's Auxiliary officers at the Church Missions House are planned to be as practical and helpful as possible in order that as many Auxiliary officers and members as desire may talk over their plans and problems with the Woman's Auxiliary officers at headquarters to their mutual help and understanding. It very often happens that an Auxiliary officer struggling alone becomes discouraged over some problem that might easily be settled in conference. For these the conferences at the Church Missions House offer an opportunity to discuss individual problems with officers from other parishes and dioceses and to learn what solutions have been found practical by other Woman's Auxiliary workers. For those who have no problems to solve the Church Missions House conferences offer an opportunity for gaining suggestions for the development of branches both diocesan and parochial.

The Church Missions House conferences are particularly valuable in these days of changing organization and new plans when it is necessary for

each diocese to keep in close touch with headquarters in order that the work may be fully understood.

It is urged that as many dioceses as possible send representatives to these conferences this year both from among the officers and from among the members of branches. Attendance at these conferences may seem impossible to a number of diocesan officers on account of the distance from New York and yet very often Auxiliary women from great distances are in New York at the time of the conferences and do not come to them simply because they do not know of them. If in each diocese an effort is made to inform the Auxiliary women in regard to these conferences Auxiliary women may plan their visits to New York at the time of the conference or may at least attend the conference should they happen to be in New York on the *third Thursday of any month* and so take the opportunity of meeting with their fellow workers from other dioceses and talking over with them the work of the Auxiliary.

THE OCTOBER CONFERENCE

THURSDAY, October twentieth, the day for the first Officers' Conference of the season 1921-1922, falling so near the anniversary of the founding of the Woman's Auxiliary, will be given to a service of thanksgiving for the fifty years' work of the Auxiliary and to a conference on that subject.

The service will be held at ten o'clock in the chapel of the Church Missions House, and the conference at eleven o'clock.

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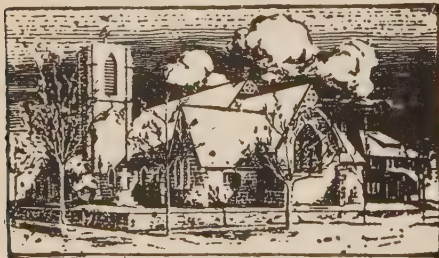
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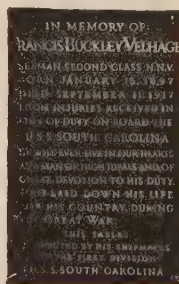


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